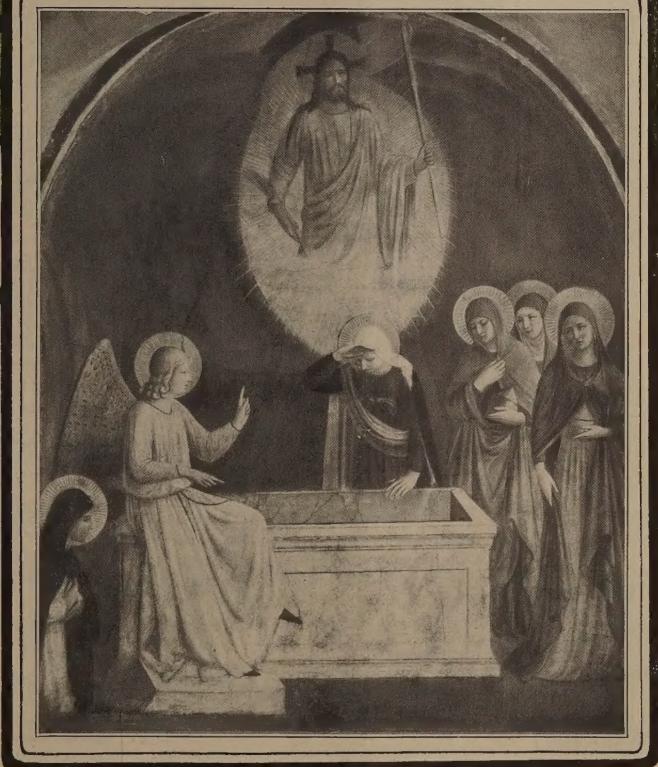


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MILWAUKEE, WISCONSIN.—APRIL 15, 1911.

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## The Living Church

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of the Church.*

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### THE RESURRECTION.

FOR EASTER DAY.

**M**ALICE and evil had done their worst. Jesus had been haled to His awful death. The disciples who, in the cross, had seen the destruction of their hopes, were preparing to return to their own homes. The beautiful dream of a kingdom of heaven that for a year or more they had cherished was done with. They trusted that it had been He who should have redeemed Israel, but now they no longer understood Him. He was but a lost leader now, and theirs but a lost cause. As a meteor He had flashed across the sky of their lives, and vanished into the night. His body—which He had called the Bread of heaven—lay mouldering in the tomb. Only the faithful women visited His sepulchre with spices and ointments, as now-a-days we bring flowers to the graves of our loved ones.

Then came that wonderful Sunday morning—"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which is crucified: He is risen, He is not here: behold the place where they laid Him. But go your way, Tell His disciples, and Peter, that He goeth before you into Galilee. There shall ye see Him." And thereafter He appeared first to Mary Magdalene; to Peter and John on two occasions; to the doubting Thomas; to the two on the way to Emmaus; to the eleven in the upper chamber at Jerusalem; and to them all in Galilee; companying with them forty days, speaking with them concerning the things pertaining to the kingdom of God; and finally He was received up out of their sight.

Such is the simple story of the Resurrection of Christ from the dead, faith in which the Church celebrates to-day with as joyful hope, as sure confidence in its reality and truth, as had the holy women and the two disciples who came early to the sepulchre on that far-away Easter morning.

From that day that little band of sorrowing men were transformed into heroes—the spiritual heroes of the race. They were to traverse the known world, preaching Christ crucified and risen from the dead; Christ the Divine Saviour, not of Israel but of the world; Christ as God manifest in the flesh; and planted everywhere the Catholic Church pledged to perpetuate that faith and creed. The appearance of the Risen Lord set the seal of authority and truth upon His words and deeds; guaranteed His power over sin and death, and His ability to give His own divine life and Spirit to the Church. The fact that the disciples of Jesus beheld Him risen from the dead changed the history of the world, its manners, customs, laws, ideals, philosophy, religious faith; because in those wonderful works, that perfect life, that mighty resurrection, Christians have known the power of God. They ever held, and so the Church has believed and confessed, not that Christ was a perfect man, but God made Man; that in the Child Jesus as He lay in His manger-cradle was incarnate the mighty God who made the worlds; that He who walked and talked by the shores of the lake of Galilee was He who ruleth the raging of the sea and holdeth the stars together; that on the Cross Love was crucified, and God is Love; that God as man suffered, God as man died, God as man triumphed over death and rose again that men might receive His divine life.

"Hope conquers cowardice; joy grief;  
Or at least, faith unbelief.  
Though dead, not dead;  
Not gone, though fled;  
Not lost, though vanished.  
In the great gospel and true creed,  
He is yet risen indeed;  
Christ is yet risen."

L. G.

## THE FULL ASSURANCE OF FAITH.

**C**O all Christians Easter Day means that the God-Man, Jesus Christ, who really died upon the Cross, rose again by His own power to an undying life. As St. Paul joyfully proclaims, He was "declared to be the Son of God with power . . . by the Resurrection from the dead." This is not as though we were rejoicing because one man, a perfect man, was rewarded for his obedience by being brought back by the power of God to a glorious, undying life. But we rejoice because God Himself, the eternal Son, who died in our humanity, rose again in that same humanity, with the power to give a share of His undying life to all who believe in Him.

The whole aspect of creation has been changed by the Resurrection of Christ. He is the "first-fruits of them that are asleep." He has become the Head of the new Creation, of that "new heaven and new earth, wherein dwelleth righteousness." The Resurrection does not mean merely that all mankind is redeemed from death, but that the whole created universe, which shared in man's fall, is destined to partake of "the liberty of the glory of the sons of God."

Students of natural science have heretofore been too prone to leave God out of His Creation. Their methods have been, perhaps unavoidably, too exclusively analytical, with too little thought of an unity in it all. But whenever the synthetical process begins it can never logically stop short of the eternal Creator, Designer, Lord, and Life-giver of it all. God is in His whole Creation, and chiefly is He in man, in whom all the rest culminates, and for whom all the rest was made; man, the "roof and crown of things," made in His image and after His likeness.

When God, who has such a relationship to His Creation, humbled Himself to become a part of His own Creation, it became a fact of fundamental import. Everything in Creation thus has its relationship to Him. This enables us to see the significance of a star leading the way to Bethlehem, and of the cattle gathering about the manger. When His highest creatures rejected Him and did Him to death, we can understand the darkness and the earthquake and the rent rocks. As it was the God of nature who was born and who died, so it was the God of nature who rose to new life from the grave. If it had been a man only who arose, little things would not count as significant in connection with His rising. But being the God of all things, from the mighty sun to the tiniest blade of grass, it is equally significant that He came forth alive from the grave at the rising of the sun, and also that it was amid the grass and flowers that He first stood in His new life.

We read that in the place where He was crucified there was a garden. It was divinely significant that the dead body of the Lord of life should be buried in a garden; that He who was to come back gloriously alive from the tomb should be laid to rest amid the blossoming flowers which mankind has instinctively looked upon as typifying life springing out of death. Each year nature goes through the same parable. Amid the snow of winter all seemed dead, and it is almost impossible to imagine that things can come to life again. But life is there, hidden and awaiting the appointed time. Then, on some dull, chilly day the singing of birds is heard; and soon we notice the buds on the branches, and in a little while a tender green veil is over all the landscape, and spring has come again. The earth is once more alive from the dead.

We are quite aware that this linking of the Resurrection to the renewal of springtime is a sentiment and not a proof. But men are governed not by logic but by life, and the reviving of the life of nature year by year encourages and responds to that longing in each human breast for a life beyond the grave. This instinct for eternity is in its way a presumption stronger than proof that when a man dies he shall live again. And it is not without significance that the beloved disciple tells us that the weeping Magdalene, seeing the Risen One amid the flowers, supposed Him to be the gardener.

When St. John wrote his Gospel it was many years after the first Easter morning. The resurrection life of the One who stood outside the tomb amid the flowers had been communicated through teaching and sacraments to the believing hearts of countless thousands in many lands. The aged Apostle did not feel the need of proving by words and arguments the truth of the Resurrection, when the living proof was to be seen all over the world in every one who was living with the life of Him who rose so long ago. So when he comes to write, he does not argue and demonstrate, but merely gives the spiritual signifi-

cance of the story as it comes back to him. He dwells on little things as though they were important, for nothing is great or small in the beloved disciple's mind, except that "He is risen" and is alive for evermore. Things small or great are all the same to him, for the living Saviour's presence hallows them all; just as the bright morning sunlight shows us the dew-drop glistening on the blade of grass as clearly as it shows the woods and mountains. All are precious in his sight, "since Christ on all hath shined."

Thus, he not only tells us that the Master's body was buried in a garden, but that it was laid "in a new tomb, wherein was man never yet laid." Thus signifying that He was buried, not to share corruption from bodies that had before decayed, but to impart sweetness and incorruption to the grave; so that the flesh of those who sleep in Jesus might rest in hope. It was a borrowed tomb, loaned for a few hours to Him who had nothing because He possessed all things; in order that He might return it to Joseph, not as a sepulchre, but as a dormitory, a place where one might rest for a little while and then rise alive for evermore.

ST. JOHN tells us that when he entered the tomb, the thing that struck into his mind the conviction that the Master had really risen, was the position of the linen clothes and the napkin in which the sacred Body had been wrapped. When he came first to the sepulchre, outrunning Peter, "he, stooping down, and looking in, saw the linen clothes lying, yet went he not in." Then, later, when he entered the tomb, he saw the "napkin that was about His head, not lying with the linen clothes, but wrapped together [R. V. rolled up] in a place by itself." We are told, "he saw and believed." This convincing evidence is not, at first sight, clear to the casual reader. The import is that when the new life came into it, the sacred Body passed out of the grave-clothes, just as readily as it did through the sealed stone, leaving them undisturbed, each in its own position. Thus had the Master fulfilled the type of the butterfly, which when the time for new life has come, flies forth resplendent, leaving behind its now useless covering. With no struggle, with no disarrangement, the clothing of the dead body had merely sunk to the ground, the living Body having passed from it.

THE GREAT unassailable proof of the truth of the Resurrection in every age, in the Apostolic days as well as in our own, is the existence of the Christian Church. When we think of the condition of our Lord's disciples after His death on the cross, the last thing that could have been predicted would be that a few weeks later would see them proclaiming salvation to the world in His name. The crucifixion had set the stamp of utter failure upon His mission. He had died the death of a malefactor and blasphemer, rejected by the rulers, and apparently execrated by the people. All that His faithful followers had left them was the memory of His blessed words and gracious deeds. The attitude of them all is best indicated by the words of the two who walked to Emmaus in the afternoon, as they communed together and were sad: "We trusted that it had been he which should have redeemed Israel." Yet, seven weeks later we see these same men standing out boldly and proclaiming salvation in the name of the Crucified One, and working miracles of healing and greater miracles of conversion, without fear of the rulers.

How can we explain this? There has been no adequate or consistent explanation ever offered except the one offered by the Apostles themselves: "This Jesus hath God raised up, whereof we all are witnesses." Wielding as they did great influence and power, when thousands were added to their company and multitudes thronged about them, they claimed no credit for themselves, but pointed back to the crucified One. St. Peter said, "Why look ye so earnestly on us, as though by our power or holiness we had made this man to walk? . . . The God of our fathers hath glorified His Son Jesus; whom ye delivered up; . . . whom God hath raised from the dead; whereof we are witnesses."

This was the claim on which the Apostles founded the Church, "Whereof we all are witnesses"; and the word "witnesses" had on their lips a double meaning. First, they claimed to be the eye-witnesses to the Resurrection of Him who did eat and drink with them after He rose from the dead. But further, they were witnesses in themselves; their lives, their characters, their spiritual power in word and deed, could only be explained by the truth of the assertion that the risen and ascended Lord

had sent His Holy Spirit to bring Him back to them in sanctifying power. This is the proof to-day, stronger as the ages go by. Every living Christian in the living Church with its faith and sacraments, is a living witness of the risen Lord now living in them on the earth.

IN THE RESURRECTION of Christ we have humanity risen into a new sphere of power. We have the vision and the hope of indefinite progress in this life and of the possibility of endless progress under the undying conditions of the world to come. "We are saved by hope." There takes the place of that vague longing for the immortality of the disembodied spirit, this hope which is "an anchor of the soul, both sure and steadfast," that the whole man, body and soul, shall rise to unending life with Him who is our life.

If we are to live forever with our risen Lord, there is every motive for self-improvement in this life. We can have satisfaction and joy in trying to make ourselves more what our risen Lord would have us be. All true culture, all special training, every approximation to beauty and perfection of body, mind, or spirit, becomes ennobling when viewed in the light of the perfect life to come. There is also given us the highest motive to help the world forward in every plan for the genuine improvement of our fellow men; lifting all such work out of the sphere of cold philanthropy into the region where we are fellow-laborers with our risen Lord in helping onward the consummation of all things into Him, "who filleth all in all."

WO recently published articles relating to matters of social advance demand editorial mention. One is the exhaustive report of the Chicago vice commission, some parts of which are printed on another page in this issue. It is a volume of nearly four hundred pages, and the Chicago daily papers have given a liberal summary of it, as, in less degree, we are doing. Both the report and the commission that framed it are noteworthy. This body of men, seriously considering the tremendous problem of the "social evil" in our cities, unanimously avers that "religion and education alone can correct the greatest curse which to-day rests upon mankind." This is a far-reaching admission for a miscellaneous body of men, not selected for their religious character, to make, and it shows how thoughtful men must realize, whether they practise it or not, the necessity for the cultivation of the religious instinct. Mankind never can be legislated into morality, and laws, however just, can be only a makeshift in the warfare against the "social evil." Substantially the same thing is said by the president of the Gerry Society, as told in the New York Letter of this issue.

The suggestions of this commission deal with every phase of the widespread blight upon our cities. The "morals commission" asked for, which is to be charged with the enforcement of the laws of this character, is a novelty. If we may venture to differ with so able a commission, we would suggest that better results might be anticipated from providing a special assistant to the district attorney who should be charged with this duty. We believe that one man, devoting his whole time to the matter, could act more efficiently than could a board, and the district attorney's office ought to have the general supervision of such prosecution. We do not forget that an unfriendly appointing power, whether it be the mayor or the district attorney,

would render the act nugatory, and when Chicago has so seriously disappointed those who seek for good government as it has done in its recent city election, this possibility is by no means a negligible one. The same condition, however, would render a morals commission equally useless, and an assistant district attorney should be removable for malfeasance in office. If the voters, as a whole, choose immorality rather than morality for their city, no perfection of law can give them a better city than they want. This is where "religion and education" alone can be of value.

In saying this, it is essential that we should not deceive ourselves. The form of religion is not, in itself, a sufficient protection. The investigations of the "Church Mission of Help," in New York, show that girls have passed directly from our churches, our guilds, our choirs, and our Sunday schools to lives of shame. The charts presented with the report of that organization in this issue will come as a surprise to many of us. It brings the "social evil" directly home to us, and demands new vigilance on our part for the protection of those who are most directly within the immediate responsibility of the Church. The Church must be even more active in throwing safeguards about their homes, their places of work, and their recreations. The Church must be exceedingly active in the realm of social service.

HE other article is an editorial in the *Survey* relating to the decision of the New York Court of Appeals to the effect that the law insuring compensation to injured employes is unconstitutional. Within a week after this decision came the great factory fire in New York City in which 142 workers were killed; also, we take it, without "due process of law." Perhaps the Court of Appeals will now issue a mandamus compelling them to be brought back to life as having been unconstitutionally deprived of life! But what and where is this constitution that prohibits such protection as other civilized countries are able to throw about their citizens or subjects? Says the *Survey*:

"Courts and constitutions cannot retain public respect and loyalty, to say nothing of veneration and affection, if decisions of this kind represent their prevailing spirit. No lip service to the economics, sociology, and morality, which the judges evidently discover with much misgiving, as a new force which they do not fully understand, but with which they see that they must reckon, will save them from the popular wrath which such decisions engender."

We very much fear that the "due process of law" clause of the fifteenth amendment, upon which so much advanced legislation has gone to pieces, has as many crimes committed in its name by an undue process of law as ever has "Liberty." And the worst of it is that to the lay mind, all the courts would need is a little more old-fashioned gumption, and a little less refined splitting of millionth parts of extra-fine hairs, to reconcile laws of this nature with the constitution. When courts, by their interpretation, make law and the constitution odious to people in general, and prevent the people from governing themselves, they are promoting a condition in which the maintenance of all law is endangered.

HERE was a really notable editorial in the *Boston Transcript* recently in regard to giving for foreign missions. Com-



menting on the large missionary bequests of Bishop Worthington's widow and of Miss Sarah Sage, the *Transcript* observes:

"When people get ready to die they really do some pretty serious thinking, even if it is the first time in their lives. They mean to do good with their money if they can find the right thing to do. Recently the foreign mission field for bequests has seemed to attract many wealthy men and women. Such a preference is decidedly flattering. It's a sort of indorsement, a guarantee, and it becomes a splendid asset for foreign missions or any organization connected with them. They could really borrow money on it."

Next comes a recognition of the splendid missionary work that is being done and a vigorous denunciation of "your 'common sense man' who prides himself on his freedom from cant, but is really the most transparent of Pharisees"; he who "grows livid as he pounds on the table" to express his disgust with missions and missionaries. Then follows a withering indictment of the stupidity of such an attitude, in the face of the convincing evidence of what foreign missionaries are really seeking to do and really doing. "Furthermore," says the *Transcript*, "the men and women of America who are the largest contributors to churches, schools, missions, and uplift movements in the United States are the most generous supporters of the same Christian work in foreign lands. The two go together. They are one."

It is a hopeful sign of the times when so influential a paper as the *Transcript* is so interested as to indorse practical missionary work in such intelligent fashion.

#### ANSWERS TO CORRESPONDENTS.

E. C.—(1) As the term "Evangelical Churches" is commonly, but not very accurately, used, it defines the organized bodies of Protestant Christendom.—(2) The "Evangelical" party in the Church is that more commonly, but less happily, known as "Low Church."

E. W.—A good idea of the position and teaching of the Eastern Churches is given in Cole's *Mother of All Churches* [Gorham, \$1.25].

E. S. D.—(1) The Greeks administer Confirmation by means of a chrism of oil consecrated by the Bishop but applied by the priest; the Romans by act ordinarily of the Bishop (though by papal license priests have been conferred with the same authority), who signs the candidate on the forehead with the chrism and gently taps the head; the Anglicans by laying on of hands by the Bishop. We cannot in this space enter upon a consideration of the history of either practice or of the divergence.—(2) Those who re-confirm Romans or Greeks do so on the ground that this Church does not recognize those other forms of confirmation; mistakenly, in our judgment, since this Church is not authorized to sit in judgment upon other sections of the Catholic Church.—(3) It is better not to place plants or cut flowers upon the altar, especially where a gradine is available.

R. H. B.—(1) The "Stations of the Cross" are wall decorations to a church, and no more need authorization than do any other pictures, wall paper, or painting; but the service sometimes used as appropriate to them is lawful only with the approval of the Bishop.—(2) We see no objection whatever to such a service, especially for children; and obviously, if any one objects to it, he is privileged to keep away but hardly to stand in the way of people who desire it. The service, with the stations, is comparable with a picture book, with appropriate collects.

L. W.—(1) The general religious observance of the Tercentenary of the King James Bible is fixed for Sunday, April 23d. A joint resolution providing for observance of the event was passed by the House of Deputies at the recent General Convention, but we cannot find from the Journal that it ever came to a vote in the House of Bishops, or (unless we have overlooked it) that it ever was communicated to that house.—(2) There is a Rev. A. W. F. Blunt on the clergy list of the Church of England.

OUR EASTER ought not to mean to us the time when, after a glorious climax, we can lay aside our Christian panoply for awhile and rest upon our laurels, says the *Cathedral Chimes* (Spokane, Wash.). That time never comes; but if it did, it could not be now. For the Resurrection signifies the beginning of things new, not the end of things old. It is, if you like the summarizing, the gathering-up of the forces that have been spent in the old year. But more than that, it is the gathering together of the forces that shall be spent in the new—not the climax of old endeavors, but the springing into life of new. "That I may know Him and the power of His Resurrection," St. Paul writes of his Lord. "The power of His Resurrection"; there is a power here, a dynamic, which we can know only as the message of the Resurrection, which is the message of new life, surges into, and overwhelms, and conquers our own lives.

#### BLUE MONDAY MUSINGS.

WE have come to the fulfilment of all blessed prophecy, the consummation of all aspiring hope, the well-spring of unfailing happiness. And, O strange paradox! the centre of all our joy is an open tomb; the burden of the angelic pean is: "He is not here, He is risen. Come, see the place where the Lord lay." Not a dead Christ, not the lamentable figure of an overwhelming tragedy: but a living Christ, alive again, blessed for evermore. The true Abraham has returned from the slaughter of the kings, even of death and hell, and the grave in the garden has become the true Shaveh, the dale of the King of kings. The true Isaac, offered upon the altar of the cross, has been delivered. The true Israel, wrestling with the angel of death, has overcome and is Prince with God. The true Joseph has saved his brethren from destruction, even though they sold Him. The true Moses has led His people through the sea of death. The true Samson hath borne away the gates of the City of Servitude upon His shoulders. The true David hath destroyed the power of rebellion, and enters into the eternal Salem to reign a King forever. The true Hezekiah, on the third day, has seen the power of Assyria smitten to the dust, and the holy seed delivered. The true Nehemiah has finished His great work, and is from henceforth exalted over Ammonite and Arabian, yea, and over false brethren of the Jews. Wherefore, Alleluia!

"The earth is the Lord's." So much the Gentiles own, in their spring festival to honor the renewed verdure, the sweet intermingling harmony of bird-notes, the warmth and glow of a newborn season. But underneath all this lie darkness and decay; and the world knows no remedy. The earth is a vast cemetery, and the beauty of to-day shall be the corruption of to-morrow. If that were all! But Easter brings life and immortality to light; and all earth's gardens become sacraments of restoration, promising that God, who gives the flowers new birth every spring, has not forgotten man, the flower of His Creation. So, the Church uplifts her voice in joyful reassurance: "The earth is the

Lord's, and all that therein is." Out of death and destruction shall come renewed and glorified life for all that have lived and now tabernacle in the secret places of the grave. "The earth is the Lord's," Alleluia! "And all that therein is," Alleluia, Alleluia! On its bosom we can lay us down in peace and take our rest, when life's work is done: joyful through hope that we shall awake up after His likeness, who died and was buried and rose again for us, God's Son, our Saviour, Jesus Christ.

WHAT CAN one say, in the presence of such a tragedy as that New York factory fire with its hundred and fifty victims to commercialism, corruption, and heedlessness? The Sunday morning paper lay by my plate at breakfast, as I came in from the first Mass of Mid-Lent Sunday; and as I glanced at the sickening head-lines and pictured the whole dreadful scene, my heart burned within me so that I forgot to eat bread. Utter criminality! and the people love to have it so. In no other civilized country do such things occur so often. We make laws, and leave them unenforced; we appoint officials, not for public service, but for partisan reward; honest men soon discover that those "higher up" do not appreciate militant fidelity; and things drift on until some awful catastrophe rouses a wave of momentary indignation. Newspapers publish flaming editorials; mass meetings are held; an "investigation" is ordered; and popular clamor subsides. Whereupon things go back as they were: inspectors are bribed or threatened into silence; jobbery takes its toll of contracts; ward bosses appoint their criminal associates to places of public trust; and the rest of us consent until another tragedy rouses our emotions, and the whole absurd and ghastly business begins again. Water-pipes without water; doors of escape all bolted; fire-nets that tore like tissue-paper at the impact of falling bodies; fire-escapes that bent and buckled at the touch of flame; and the sidewalks so deep with dead bodies that there was no room for the wheels of the fire-

engines! Insensate, cruel folly; and we boast of being the most "practical," "efficient" nation in the world!

Whether we like it or not, there are two main streams of tendency to-day: Socialism, which puts the common welfare first, and reverences law as the expression of the common will; and Anarchism, which sets every man plotting his own profit at the expense of his fellows, and teaches him that laws were made to be evaded as much as possible. The deadliest anarchists are not the crack-brained wavers of the black flag, who utter swelling words about dynamite, but the diamond-bedecked men of business who "make it worth while" for officers of the law to overlook their violations of law, and exploit their fellows for their own private gain. Our general disregard of authority in apparently trifling matters is symptomatic, even as it often leads to such vast calamities as this. For instance: nine smokers out of ten are selfish enough to ignore rules against smoking, so that those of us who abhor the heavy, poisonous order of tobacco are seldom able to escape from it. Gentlemen carry smouldering cigars into street-cars, and puff away unconcerned on subway platforms right under signs forbidding smoking. What wonder, then, that the rule against smoking in this New York tinderbox was a dead letter, and that it was a cigarette that set fire to the flimsy rags on the floor? What wonder that another cigarette set the New York Capitol on fire four days later, and so destroyed priceless records of colonial days? O for another James I. to write a "Counterblast" that should abate this special peril!

MY EYES, running down the long roll of the slain, and recognizing Italian, Russian, Polish, Lithuanian names, passed beyond the mere printed symbols. I could see the eager procession of toilers as I see it so often passing my club in New York early in the morning or late in the afternoon, cutting across from the crowded East Side to the shops and factories by way of that surviving bit of quiet loveliness, Gramercy Square: bright-faced, smiling, chattering in half-a-dozen languages, ornamented with bits of jewelry and pretty ribbons, according to the universal wont of maidenhood, every one of them immortal, with limitless possibilities of loving and being beloved—just such girls as go out to high school and college all over our land. Who would have remembered the Minotaur of the Cretan legend, as he heard their laughter? And yet the mythic monster was less exacting than our industrial system!

What will be the outcome? God save the State; but a State that does not protect its people, the weak and the poor and the unprivileged above all, does not deserve saving.

HERE IS another sweet poem of a dead child and the blessed Easter hope, by a poet-priest, the Rev. John Mills Gilbert, worthy to be added to those that have preceded it in this column:

THE PATH TO THE MORNING.

I follow it in shade, between the trees,  
Close by its edge there bloom the small sweet things  
That have made beautiful a thousand springs;  
Hepaticas, and wood anemones.  
And violets, and wee ferns half unrolled,  
Like hopes scarce spoken, promises half told.

And I am ever moving toward the sun!  
Where the path turns there fluttered out of view  
A little Child, and after her she drew  
The beauty of the Morning just begun:  
A little Sunrise-Child, glad, pure, and sweet—  
Hands full of flow'rs, and dew upon her feet.

And as the old world turns I know that she  
Is ever with the Morning! In her hair  
The glint of sunshine woven fine and fair;  
The breeze to waft her laughter happily.  
'Tis mine to follow where the shade is spread;  
Where springtide waked the posies 'neath her tread.

Afar, between the trees that arch the way  
Her little dancing form I seem to trace—  
Her smile shines out across the woodland space,  
A sunbeam—lest perchance my footstep stray.  
Then, though the path reach on, I walk content;  
It leads into the Morning, where she went!

THE BISHOP OF OREGON has lately been lecturing on "The Revival of Religion in the Nineteenth Century," at Corvallis, seat of the State Agricultural College. One lecture was advertised in the local paper as below:

**TALK ON THE OXFORD MOVEMENT**

Naturally, the veterinary and dairy departments turned out in force!

PRESBYTER IGNOTUS.

**KING GEORGE ACCEPTS A PRESENTATION BIBLE**

Tercentenary of the King James Version in  
Course of Observance

**NATIONAL SOCIETY CELEBRATES ITS CENTENNIAL**

Bishop Collins Passes to his Rest

**OTHER RECENT ENGLISH CHURCH NEWS**

*The Living Church News Bureau, London, Mar. 28, 1911*

**I**N connection with the commemoration of the Tercentenary of the issue of the standard English Version of the Holy Scriptures—that immortal achievement of the scholarship and unrivalled literary style of the English Bishops in the reign of James the First—his Majesty the King received at Buckingham Palace, at noon on Tuesday last, a deputation, headed by the Archbishop of Canterbury, which presented to him a specially bound copy of that Version, together with a signed address. The opening portion of the address, which I here transcribe, may be of interest to readers of THE LIVING CHURCH:

"On the occasion of the Tercentenary of the issue of the 'Authorized Version' of the English Bible we, who believe the Bible to be 'the most valuable thing that this world affords,' desire to unite with your Majesty in thanksgiving to Almighty God for the inestimable blessings bestowed upon the English-speaking people by its translation into our mother tongue and its influence in the moulding of our national life. These blessings are enjoyed not only in these islands and your Majesty's dominions across the seas, but also in the United States of America and wherever the English language prevails."

The king, in the course of his reply, said that the labors of the translators of the English Version, and of his ancestor, King James the First, "who directed and watched over their undertaking," deserved to be held in lasting honor. He expressed the hope that his subjects may never cease to cherish their "noble inheritance in the English Bible," which in a secular aspect was the "first of national treasures."

The presentation Bible was prepared by the Oxford University Press. It is a large octavo volume, 11 inches by 7 1/4 inches, and is printed in small pica type. The binding is purple velvet, with silver mounts engraved by Messrs. Elkington, reproduced from a copy of a King James I.'s volume in the British Museum—that sovereign's own "Meditation Upon the Lord's Prayer," published in London in 1619.

The commemoration of the National Society's centenary, which is to be continued by the holding of numerous meetings

**The National Society's Centenary** in town and country during the commemoration year, was begun by a largely attended afternoon meeting at the Mansion

House last Thursday, at which Mr. Balfour was the chief speaker. The Lord Mayor, who presided, pointed out that there were now 11,000 schools and 32 training colleges maintained in a condition of efficiency at the expense of the Society or subject to large grants from its funds. During the last hundred years more than one and a quarter million sterling had been raised and distributed by the Society in the cause of education. The Archbishop of Canterbury moved a resolution congratulating the Society on the record of its hundred years' work.

News was received in London on Friday (24th inst.) that Bishop Collins, who has had the oversight of the English chap-

**Bishop Collins Dies at Sea** lancies in southern Europe, and who was recently reported to be lying in a serious condition at the British Embassy, Con-

stantinople, had passed from this world at sea while on his way to Smyrna. His body was received on the ship's arrival by the English chaplain at Smyrna, and was to be buried there.

The Right Rev. William Edward Collins, D.D., who was born in Truro (Cornwall) in 1867, belonged to humble parentage, and appears to have owed much to the first Bishop of Truro, Dr. Benson (afterwards primate) and to Canon A. J. Mason, then of the Truro Cathedral chapter, for the development of his sense of vocation for the priesthood and in his preparation for holy orders. While at Selwyn College, Cambridge, he came especially under the influence of the first Dixie professor of Ecclesiastical History, Mandell Creighton (afterwards Bishop of Peterborough and of London), from whom he received his subsequently strong bent of mind towards the study of Church history. In 1889, two years after his graduation, Mr. Collins won the Lightfoot scholarship in Ecclesiastical History, and also the Prince Consort prize. In 1890 he was ordained deacon and became one of Canon Mason's mission preachers at All Hallows', Barking by the Tower. Then three years later this young priest and

budding ecclesiastical historian—he was only 26 years of age—was appointed professor of Ecclesiastical History at King's College, London, and almost in immediate succession to so distinguished an occupant of the chair as Dr. Wace, now Dean of Canterbury. In 1894 he helped to found the Church Historical Society in company with Dr. Creighton (then Bishop of Peterborough), and others, the society's output being published by the S. P. C. K. In 1902, while still professor at King's, he became the departmental editor in theology of the *Encyclopaedia Britannica*. In 1904 the Rev. Professor Collins was consecrated to the Episcopate for work on the continent, in connection with the English chaplaincies in the countries bordering on the Mediterranean. It was an office for which, as the *Times'* obituary article rightly says, he had many and various qualifications. "He had a good knowledge of several of the languages of Southern Europe. He had a strong sympathy with the Churches of the East, and delighted in cultivating personal relations with the Greek hierarchy." Dr. Collins will be remembered as one of the men of light and leading at the Pan-Anglican Congress of 1908, and in this connection a Bishop from the United States is reported to have rascally remarked: "I should be quite scared if I knew all about as many subjects as that young man seems to do." As an ecclesiastical historian he is well known by his *Beginning of English Christianity* and the *English Reformation and its Consequences*. This departed Churchman and ecclesiastic will perhaps be missed in no one quarter more than by the committee of the Anglican and Eastern-Orthodox Churches Union, of which he was the English president. Grant, O Lord, unto Thy servant William Edward, Bishop, eternal rest, and may light perpetual shine upon him!

Her Royal Highness the Duchess of Albany has been uttering some eminently wise and noble and practical sentiments on

**Duchess of Albany on Child Training** the training of the young. Presiding at a great meeting of the Mothers' Union, of which she is patron, at the guild hall, Winchester, the duchess said that it was a great pleasure to her to be there on that occasion, for it gave her an opportunity of speaking to them on a subject that was very near to her heart.

She desired to have a kindly hearing, not only from those mothers whose children were on the point of going out into the world, but also from those mothers whose children are still in the cradle, "for it is in the cradle in the first year of their lives that the foundations are laid for the character of the men and women that are to be." She emphasized the terrible danger of sending out their children, boys as well as girls, unwarmed and unprepared into the world. She urged on them to warn their children, and especially their girls, not to trust stray acquaintances, e.g., not to accept invitations or situations through advertisements or through the agency of strangers without first making most careful inquiry from independent sources. But more was needed than mere warning—"a mother should be the friend of her children now more than ever." But, above all, every mother should make it her duty to know her child's friends and companions whose influence was brought to bear on that child, for that was the principal factor in the forming of character. Her Royal Highness thought there was no better or more complete text-book on education than Tennyson's beautiful words, "Self-knowledge, self-reverence, self-control." Self-reverence—let every child grow up with a clear understanding that it is a responsible being to whom is spoken the old Bible words, "Thou shalt be holy, for I am holy, saith the Lord." And self knowledge: "Don't be afraid," said her Royal Highness, "to speak openly to your children on that subject. . . . Ignorance is not innocence, but ignorance can kill innocence, and does it often enough. Such knowledge [on these matters] must grow with the child from the cradle upwards, unconsciously, so that it becomes part of its very being, that its inmost self must recoil from all that is unlovely and unclean." Self-control, too, was a lesson that must be begun in the cradle, and has not to be forgotten until life's end.

The *Times* is authorized to state that the king has decided that the Archbishop of Canterbury shall, in accordance with

**The Crowning of the Queen** continuous precedent from early times, crown the queen as well as his Majesty.

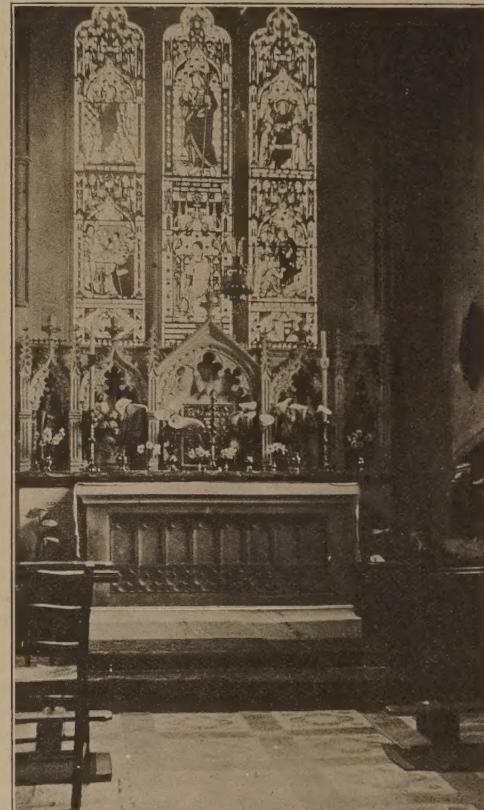
Practically the only exception to this was at the coronation of King Edward VII., when Queen Alexandra was crowned by the late Archbishop of York. It is his Majesty's pleasure, however, that the sermon at the approaching coronation shall be preached by the Archbishop of York. It was Mr. Wickham Legg, the learned liturgiologist and antiquary and a member of the new Canterbury House of Laymen from the diocese of Oxford, who, in a letter to the *Times* a short while ago, discussed and disputed the right of the Archbishop of York to crown the queen. And so we see that he did not write in vain.

J. G. HALL

MAY WE enter into the peace of the Sacred Heart of Jesus, as He greets us in our Easter Communion, and sheds upon us the glory of His presence. Alleluia!—Jesse Brett.

## THE BISHOP KEN BICENTENARY.

**C**HE bicentenary of the translation of Blessed Thomas Ken, Bishop and Confessor, who has sometimes been called the Seraphic Prelate and also the English Fénelon, whose soul God took to himself on March 19, 1711, was kept as a solemn commemoration at the parish church of St. John the Baptist, Frome-Selwood, on Sunday week. The history of this notable Somersetshire church goes back to Saxon times, and the present building contains stones of the original church built by St. Aldhelm, Abbot of Malmesbury, *circa* A. D. 680, and likewise work of the Anglo-Norman and three Gothic styles. In 1852 began the restoration of the fabric of the church by the then new vicar, the Rev. W. J. E. Bennett, of Catholic Revival fame, a work which occupied fourteen years, and it has been said of the result that "there is no restoration in England to be compared with it." The most remarkable feature is a



FROME-SELWOOD CHURCH.

"Via Crucis," whereby the church is approached by a long flight of steps on the north side, its canopied sculptures being in stone. The outstanding feature inside the church is a very beautiful rood screen. The church contains, among its chapels, one built in 1412 and dedicated to St. Andrew, Apostle and Martyr. This chapel was restored in 1848 to the memory of Bishop Ken, and therein is a brass tablet with the following words: "Imprisoned by one king, 1688, and deprived by another, 1689, he suffered under both kings for the testimony of a good conscience. Many, revering his memory, have joined to protect from injury the grave of this holy confessor, and to restore this chancel to the glory of Almighty God." In the central light of the window, over the altar, under the figure of our Divine Saviour as the Good Shepherd, there is a life-like representation of the saintly Bishop. In the churchyard, and just under the shadow of the east window of the church, is the grave of Bishop Ken, above which is a monument with a mitre sculptured thereon. Over this is a canopy in stone, which was designed by Mr. Butterfield, the late eminent architect, and on a tablet is the inscription: "May the Here Interred Thomas, Bishop of Bath and Wells, uncanonically deprived for not Transferring his Allegiance, have a perfect Consummation of Blisse both of Body and Soul." The Bishop, it will be recalled, had taken the oath of loyalty to the Stuart Dynasty, and at the revolution of 1688 he refused to become a Hanoverian. For this he was uncanonically thrust out of his see.

The commemoration of the Bicentenary began with a cele-

bration of the Holy Mysteries in the Bishop Ken Memorial chapel at 7 A.M., at which the silver gilt paten and chalice which the Bishop bequeathed to the church two centuries ago was used. This was followed by a sung Eucharist, when the vicar (Prebendary Randolph) read a letter from the present Bishop of Bath and Wells. Later in the day the clergy, choir, and congregation went in procession for a service at the Bishop's grave, singing the hymns, "For all the saints," "Brief life is here our portion," and then Bishop Ken's own hymn, "Awake, my soul." The tomb was adorned with flowers, and several floral tributes were placed around the grave. The Mar-



BISHOP KEN'S GRAVE.

quis of Bath sent a magnificent cross, with the inscription: "In Memoriam, Longleat." Longleat, near Frome-Selwood, the magnificent seat of the House of Thynne, and considered the finest Elizabethan mansion in England, was where Bishop Ken was hospitably received after he was turned out of his palace in Wells, and where he lived the rest of his days.

#### AN EASTER HYMN.

Of the gifts that are grandest and sweetest,  
Whose value no skill can assay,  
The gift that is best and completest  
Thou bringest, dear Saviour, to-day.  
No longer with weary forecasting  
Need hope be inter'd in the sod,  
For Thy gift is the Life Everlasting,  
And man is the heir of his God!

What horror the faithful invaded—  
How deep in their breast was the gloom—  
When the sunset on Calvary faded,  
And the Saviour lay dead in the tomb!  
Death seem'd on the throne to be seated,  
And crown'd with the conqueror's bays,  
But the foe in his pride was defeated  
By the sword of the Ancient of Days.

Though the Crucified died, yet He died not,  
With the Giver of Life He was One;  
And the cry, "It is finished," belied not,  
For the work of Redemption was done.  
As the clouds that sweep over the meadows,  
As the tints that at eventide gleam,  
So the sentinel guard were as shadows,  
And the sepulchre seal'd but a dream.

O Captain and Prince of Salvation!  
Thou hast taught us that only in Thee  
Is the truth of the soul's expectation,  
The life that for ever shall be.  
As the tomb that by Thee was forsaken,  
So life is not prison'd in breath;  
As the sting from the Grave Thou hast taken,  
O where is thy victory, Death?

RICHARD OSBORNE.

"THESE WARM bodies, these seeing eyes, these hands, these throbbing nerves, this beating heart, will some day be a heap of nerveless, bloodless ashes. And there is only one fact with which we can confront this fact of death—and that is the fact of Christ's resurrection—the earnest of our own."—Selected.

#### GERRY SOCIETY PRESENTS STARTLING STATISTICS.

More Than Fifty Thousand Cases of Abuse of Children Investigated Last Year

#### ITALIAN SERVICES TO BE COMMENCED IN NEW YORK CATHEDRAL

Sunday School Teacher Stricken While Engaged in Teaching

#### OTHER RECENT NEWS OF NEW YORK

Branch Office of The Living Church  
416 Lafayette St.  
New York, Apr. 11, 1911

A STARTLING array of statistics is furnished by the well-known philanthropic society popularly styled "The Gerry Society." A total of 18,541 complaints, involving the welfare of 51,000 children, alleged to be victims of neglect or abuse, were investigated last year by the New York Society for the Prevention of Cruelty to Children, according to the annual report of President John D. Lindsay.

In 1910, President Lindsay says, 7,899 children were temporarily sheltered in the society's reception rooms and fed and clothed at its expense. The society prosecuted 7,947 cases, of which 6,533, or 82 per cent, resulted in convictions. In the thirty-six years of the society's existence, President Lindsay says, nearly 800,000 children have passed through its hands.

"The volume of the society's work in rescuing child victims of neglect or abuse has more than trebled in the last ten years,"

says the report. "It was greater by 17 per cent in 1910 than in 1909, and must inevitably continue to grow year by year with our material increase in population, augmented by the ever-constant flow of foreign immigration."

Superintendent Thomas D. Walsh has this to say about moving-picture shows:

"The society, with its limited force, investigated in the year 1910 129 complaints of illegally admitting unaccompanied children to moving-picture shows. Of eighty-seven cases prosecuted in court, convictions were secured in seventy-seven. Aside from these cases, the society prosecuted offender against children for crime as having their origin in moving-picture establishments, with the result that sentences of imprisonment were imposed aggregating upwards of fifty-five years.

"The society is powerless to check this rapidly growing evil without the support of every mother and father in the community, as well as of those who have the interest of the children at heart. The Church is the greatest factor in this preventive work, and must speak at once and with force from the pulpit and to its Sunday school classes if it would save the children."

The first Italian service at the Cathedral of St. John the Divine will be held on Sunday, April 23d, at 9 o'clock. THE LIVING CHURCH, by special request, reprints the following announcement:

"INVITO

"Con speciale privilegio Sua Eccellenza Relendissima Mons. Davide Greer, D.D., Vescovo di New York ha accordato al Rev. Carmelo Di Sano di celebrare un Servizio Divino alla Cattedrale di S. Giovanni, la domenica immediata dopo la Consacrazione 23 Aprile 1911.

"Il Ven. Geo. F. Nelson, D.D., Arcidiacono di New York, amministrerà la Santa Comunione agli Italiani di tutte le Chiese Episcopali e di altre denominazioni che fin d'ora fraternamente e cordialmente invitiamo ad unirsi alle nostre file.

"Il Servizio sarà il primo celebrato nel maestoso Tempio in lingua italiana, e gl'inni saranno cantati dal Coro italiano.

"La cerimonia sarà alle ore 9 di mattina.

"Ulteriori informazioni saranno date fra breve."

Archdeacon Nelson held a service in Hobart Hall, Diocesan House, 416 Lafayette street, on Wednesday evening, March 29th, for the Italians in the neighborhood. A large congregation was present and listened to a sermon in their native tongue, preached by the Archdeacon of New York.

A tragic and pathetic event occurred last Sunday morning, April 2d, during the session of the Sunday school in St. Mary's Church, Lawrence street, Manhattan. A teacher, Philip H. Kirby, was stricken with heart disease, and died before physicians

Teacher Dies  
in Sunday School

could arrive. He was a direct descendant of Joseph Brandt, the famous Indian chief, and was born forty years ago at Toronto, Canada. He married Miss Kate Perkins of Chicago. For eighteen years Mr. Kirby was private secretary to the general manager of the Associated Press.

Within a few weeks the Seamen's Church Institute hopes to break ground and begin to build its new home at South street and

**Model Home for Seamen** Coenties Slip. This building, when it is completed, will be a model of its kind for all the world, as becomes this, the world's greatest seaport. In this building, a twelve-story fire-proof structure, all the many departments of the institute work, excepting the North River station on West street, will be coördinated.

A conspicuous feature of this new institute will be the chapel, occupying a large portion of the main floor, and with a separate entrance on Coenties Slip, and an entrance from inside the building. The next most important department is the hotel, which will be patterned after the Mills hotels, having 500 single bedrooms for the use of officers and seamen. The need of this home for the men who work on the great deep is apparent, instantly. Last year the institute's busy little hotel, "The Breakwater," with only 100 rooms, offered lodging for nearly 11,000 men. During parts of the year it was so over-crowded that the seamen had to sleep on the floors, billiard tables, and benches. It is the experience of the Mills hotels that a home of this capacity will be self-supporting and the institute has planned this important building with that expectation. The institutional features of the work, such as the free shipping bureau, savings department, reading, writing, amusement, and recreation rooms, will be provided for. It may not be generally known that in order to maintain discipline at sea it is necessary to duplicate nearly all the features of the society's work, making separate provision for officers and apprentices, and for seamen. This is well understood by the institute, and the building has been planned accordingly.

The cost of this great undertaking—of the land and proposed building—will approximate \$750,000. Of this sum \$500,000 has been subscribed in generous sums by many contributors. The society has arranged to have the generosity of its contributors made a matter of permanent record. Anyone who desires to subscribe \$100—the cost of building and furnishing one of the 500 bedrooms—may have his name, or any other name that he chooses, permanently attached to a room. A bronze tablet will be placed in the chapel, bearing the names of the churches subscribing to the cost of this feature; the privilege of building this chapel having been reserved to the churches, and many substantial contributions have already been received toward the \$15,000 required.

Tablets will also record the names of subscribers of \$1,000 and over. The society makes a wide appeal to those who desire to raise a monument to the memory of friends or relatives or who wish to have a part in this work, which reflects keen foresight and a sympathetic understanding of the active needs of the seamen who pass to and fro from this great "Home." Among the subscriptions to the new building are several which are conditional upon this entire sum being raised prior to May 1st. It would be very unfortunate if the tardiness of subscribers should compel the society to forfeit these subscriptions; hence the society makes an earnest appeal to the people of this port to aid them in raising the balance of this fund.

Arrangements have been made for holding a Tercentenary Bible Celebration in Carnegie Hall on April 25th, Bishop Greer will preside, and letters will be received and read from President Taft and King George in regard to the event, the latter to be presented by Ambassador Brice. It will be remembered that Ambassador Reid presented similar greetings from the President at the great celebration in Albert Hall, London, which was recently held. Admission will be by ticket to be had from the Tercentenary Committee, Bible House, New York, on receipt of stamped and addressed envelope. A request has been made that Sunday, April 23d, be generally observed in connection with this anniversary.

Many distinguished women and men attended the great mass meeting in the Metropolitan Opera House on Sunday afternoon,

**Protest Against Shop Conditions** April 2d, as mentioned last week. The gathering was called to protest against conditions in factories and workshops like those responsible for the appalling loss of life in the recent Washington Place fire. Bishop Greer, Mr. Jacob Schiff, Controller Prendergast, and others deeply sympathized with the object of the meeting, and spoke sympathetically and temperately. It is more than a pity that violent speeches were made on this occasion by chronic malcontents. These utterances tended to defeat the cause they professed to champion.

Public conscience is aroused, however, and there are signs that the fire regulations will be better observed, additional precautions taken against preventable fires, and larger provision made for the safe exit of working women and men from buildings threatened with destruction by fire.

Preliminary work has been for some days in progress at Trinity

cemetery to make a site for the new chapel of the Intercession (Trinity parish) at Broadway and 155th street.

**A New Site for Intercession Chapel** The new church will seat about 1,000 persons. This edifice, with other buildings for parochial work, will cost about \$300,000. The site of the present chapel of the Intercession may be sold, or it may be utilized by Trinity Corporation for the erection of an apartment or business building.

The Sisterhood of St. John the Baptist have opened at the Holy Cross Mission on the East side, a comfortable home for girls who

**Sisters Open Home for Girls** are wage-earners of small means. The building was formerly used for school purposes, but as conditions in the neighborhood have

greatly changed, there is much more need of a respectable and inexpensive home than a school. There is ample accommodation for fifty women. Beside sleeping rooms on the dormitory plan there is a roof garden, gymnasium, reception room, and a dancing room. Sister Julia Frances is to be in charge. The conduct of the institution will be liberal, and something in the nature of self-government will influence the necessary regulations.

Mrs. Augusta Morris de Peyster, widow of Frederick J. de Peyster, died at Morristown, N. J., on Tuesday, April 4th. Mrs.

**Death of Mrs. A. M. de Peyster** de Peyster lived at her house, 11 East Eighty-sixth street, Manhattan, and was well known in New York society and in philanthropic work. Recently she went to visit her son, F. Ashton de Peyster, at Morristown. While there she was stricken with paralysis. For a while there were strong hopes of her recovery, but a relapse set in and in three days she died, leaving one son and four daughters.

The Rev. Dr. William S. Rainsford and his wife arrived in port on Sunday night, April 2d. The well-known former rector of St.

**Dr. Rainsford in New York** George's Church, Stuyvesant Square, accompanied by his wife, was in this city but a few hours. They left the steamship *Baltic* and started at once for Ridgefield, Conn., where the doctor said he would devote himself to writing several books. Commenting on the recent coming to America of the new minister for the Fifth Avenue Presbyterian church, the Rev. Dr. Jowett, Dr. Rainsford is quoted as saying:

"The ministers of England are better equipped than they are in America. They take more time and care in the preparation for their life work. There is too much hurry and speed here for this preparation, and it is well to bring over the best English preachers and let them mingle with the best American ministers."

## VESTRY AND RECTOR: THEIR LEGAL RELATION DEFINED

**C**HE decision of Supreme Court Justice Marean in the case of the late Rev. Dr. Ackley and the vestry of St. Andrew's, Brooklyn, is of general interest quite apart from its immediate occasion, says the *Churchman*. The issue arose out of a petition to make permanent an injunction granted by Justice Garretson on September 30, 1910, requiring the vestry to permit Dr. Ackley access as rector and co-trustee to the church. In the memorandum accompanying his decision Justice Marean says:

"The legal title of the church edifice is in the vestry of the church. They hold it to religious uses—a vague charitable use. None of the vestry has any beneficial interest in it beyond what all those who are permitted to join in the various religious observances therein have. It is simply managed by the vestry for the furtherance of religion in the community. That management is subject absolutely to control and direction by the state. . . . While in electing a rector the vestry may fix his salary, the relation entered into with him is not merely, perhaps not at all, contractual. Above and beyond any contractual relation, he becomes an integral member of the vestry—of the body corporate—and can no more be removed from that office than any other vestryman by a vote of the vestry. His membership, unlike that of other vestrymen, is not for a term of years, but until removed by death or pursuant to the canons (since the statute is silent on that subject). He may probably resign if he wishes, but he cannot be forced out except by the canonical procedure. . . . As the plaintiff is still the rector and still a member of the vestry, and as it is provided by the canons that 'for the purpose of his office the rector shall at all times be entitled to the use of and control of the church and parish buildings,' it follows that his exclusion is wrongful. He is one of the trustees of valuable property, charged with its administration for religious uses, and with peculiar duties which involve his freedom to enter the church edifice and there perform such duties. He has the same right to maintain the action which a bank president has who has been excluded from the bank. I do not agree that he must first seek relief from the ecclesiastical courts, which have no power to enforce their decrees. When it comes to the exclusion of a plaintiff from his certain right, no matter what its origin, to the free use of tangible, valuable property either for himself or for the benefit of others, the civil courts are open to him."

## CORNERSTONE LAID FOR "NEIGHBORHOOD HOUSE"

Old Christ Church, Philadelphia, Begins a Notable Social Work

## OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau  
Philadelphia, Apr. 11, 1911 {

**O**N Wednesday, April 5th, the venerable mother parish of Philadelphia, old Christ Church, took a notable forward step in dealing with the complex problems of its present surroundings, in laying the cornerstone of what is to be not only the parish house but the Neighborhood House of the parish. The plans which the rector and vestry have made, contemplate a modified form of settlement work, under distinct Christian and Churchly influences. The building is to contain a gymnasium, equipment for manual training, club accommodations for boys, girls, and women, a noon-day rest for working girls, of whom there are thousands in the factories and offices that crowd that part of the city, and a kindergarten school. The heating plant will be used also to heat the church, thus lessening the danger of fire in the historic building, with its many historic relics and valuable records. Only the first story of the house will be erected unless subscriptions come in to enable its completion at this time. About \$20,000 more must be raised to do this.

The cornerstone was laid by Bishop Mackay-Smith, who also made the address. The rector, the Rev. Louis C. Washburn, D.D., conducted the service, assisted by the Rev. R. Heber Barnes, the rector's assistant, and the Rev. John A. Goodfellow, Dean of the Northern Convocation.

Announcement is made that the missionary mass meeting which is to be held under the auspices of the Men's Auxiliary in connection

**Men's Mass Meeting for Missions** will be for men only. Admission will be by

ticket, and tickets will be assigned to the parishes on application from the rector or parochial missionary committee. The meeting will be held at the Academy of Music on Friday evening, May 5th. On the following day, Saturday, the 6th, the Bishop Whitaker memorial Lenten offering will be presented by the children of the Sunday schools of the diocese in the Church of the Holy Trinity.

The Charles D. Cooper Battalion, connected with the Church of the Holy Apostles, attended services in a body at the Memorial Chapel

**The Cooper Battalion** of the Holy Communion on Monday evening in Holy Week. The Rev. W. P. Remington, who has resigned as vicar of the chapel to accept the rectorship of St. Paul's Church, Minneapolis, has been the chaplain of the battalion for several years.

The Rev. Charles C. Pierce, D.D., rector of St. Matthew's Church, has received a communication from one of the chaplains in the

**Club House for Soldiers Needed** Maneuver Camp at San Antonio, asking for help in maintaining a club house for enlisted men in a large stone building available for the purpose, in the neighborhood of the camp. Dr. Pierce has raised and forwarded over \$100 for the purpose.

Mr. Henry Flanders, one of the most eminent of the older lawyers of Philadelphia, and a well-known writer on Maritime Law, whose death occurred on Monday, April 3d,

**Brief Items and Personals** was for many years active in Church work in the diocese. In his early life he was a communicant and vestryman of St. Clement's, and wrote a short history of the parish, but later he became identified with St. Elisabeth's, from which church the funeral was held on Wednesday.

The Bishop of Wyoming was welcomed by a large number of his former parishioners at the Church of the Holy Apostles, when he administered Confirmation there on the Fourth Sunday in Lent. The Bishop also spoke at a recent week-night service concerning the work of his jurisdiction.

The Rev. W. S. Claiborne, Commissioner of Endowment of the University of the South, is in Philadelphia, and has been presenting the needs of the university in several churches of the diocese.

The Rev. W. Arthur Warner has resigned the rectorship of St. Andrew's Church, West Philadelphia, to accept the position of secretary to the Bishop of the diocese, recently vacated by the Rev. Thomas J. Garland. The Rev. Mr. Warner has been rector of St. Andrew's since 1904. He was educated at St. Stephen's College, Columbia University, and the Philadelphia Divinity School.

At the regular meeting of the Catholic Club, on Monday, April 3d, a paper was read by the Rev. W. C. Emhardt of Newtown, Pa., on "The Use and Abuse of the Bible."

The Rev. Robert Johnston, rector of the Church of the Saviour, has been confined to the house by a severe cold, which has compelled him to cancel his engagement as noon-day preacher in Washington, D. C.

## PREPARATION FOR EASTER IN CHICAGO

Schedule of the Music to be Sung in Many of the Leading Churches

## OTHER RECENT NOTES OF THE CITY

The Living Church News Bureau  
Chicago, Apr. 11, 1911 {

**C**HE usual elaborate preparations for Easter Day are being made. The musical plans of some of the parishes are as follows: At St. Peter's the music will be especially elaborate, to mark the twentieth anniversary of the founding of the vested choir in that parish. Gounod's St. Cecilia Mass will be sung at the High celebration, with Shackner's "Sound the Loud Timbrels" as Introit and Handel's "Hallelujah Chorus" as Offertorium. In the evening a festival service, composed by the choirmaster, H. E. Hyde, will be sung. At the High Mass at the Church of the Ascension the St. Cecilia Mass will be sung, accompanied by a string orchestra. This Mass will also be sung at Christ Church. At Trinity Church Field's Mass in F will be sung at 7:30 and Eyre in E-flat at 11. Stainer's Evening service in A-major will be used. Jordan's Mass in C will be sung at the Church of the Epiphany. At the Church of the Redeemer Moir's Mass in D will be the music, both at 6 and at 11. An orchestra will assist the choir. In addition an elaborate Solemn Evensong will be sung both on Easter Even and Easter Day at four o'clock. At St. Simon's Cruikshank's Festival Mass will be rendered, and at Grace Church Harrison Wild will conduct Eyre's Mass in E and C in the morning and Lutkin's Evensong in B-flat in the evening. In all these parishes the music will be repeated on Low Sunday.

St. Simon's Church, at Leland and Pemberton avenues (the Rev. H. B. Gwyn, priest), has, with episcopal consent organized itself

**St Simon's Becomes a Parish** part of them men. Among those who contributed papers, under the rector's direction H. S. Hayward, R. P. McGee, C. H. Tither, A. H. Pratt, H. W. Raymond, F. C. Shoemaker, and F. W. Werner vestrymen. The Rev. H. B. Gwyn, who has been the priest since the mission was founded in September, 1902, was unanimously called as rector, and accepted. The new parish has approximately 500 communicants, and owns property valued at \$35,500. There are 16 active parochial organizations, beside a strong Sunday school and choir.

There has been a very successful class in mission study conducted this Lent at the Church of the Redeemer. The average at

**Miscellaneous News Notes** into a parish. At a meeting held last week Messrs. S. J. Mills and D. F. Jennings were elected wardens and Messrs. W. M. Brent, were such well-known laymen as Courtenay Barbour, P. F. Hawley, and Charles E. Field. The field studied was China.

St. Andrew's Church, Chicago, has been completely renovated interiorly and redecorated.

The Rev. F. C. Sherman, rector of the Church of the Epiphany, was in charge of the noonday services at Montgomery, Ala., three days of last week, and will be one of the Holy Week noonday speakers in Milwaukee.

On May 8th the Rev. Henry C. Kinney will cease to be missionary at Holy Trinity Church, Chicago, a position which he has held for over twenty-six years. On the previous Saturday he will celebrate the fiftieth anniversary of his ordination.

## JOHN PHILIP DU MOULIN

AN ACROSTIC.

Just when we had learned to honor him the most  
Our Head was called away to his eternal rest;  
He has gone to join the ranks of the Saviour's ransomed host  
Now numbered in the regions of the blest.

Pastor of saints he ever loved to keep  
Happy and safe his Master's tender sheep.  
In pastures green 'twas his delight to feed them;  
Lovingly and gently he ever sought to lead them.  
In all his thoughts and all his aims, by day and in the night,  
Praise to the God of Heaven was ever his delight.

Deal with him, gracious Father, as to Thee seemeth best;  
Use him, loving Saviour, with all Thy saints at rest.  
May he in every virtue grow,  
On him Thy choicest gifts bestow.

United with those dear ones who part with him in pain,  
Let joy unceasing be their lot when once they meet again,  
In that bright Easter morning to which we look for joy  
Never, never ending, and which can never cloy.

JOHN FLETCHER.

Hamilton, March 30, 1911.

## CHICAGO VICE COMMISSION REPORT.

"Until the hearts of men are changed we can hope for no absolute annihilation of the social evil. Religion and education alone can correct the greatest curse which to-day rests upon mankind. For this there is a mighty work for agencies and institutions of righteousness in our land."—From the report of the Chicago Vice Commission.

**A** MONUMENTAL production is the report of the "Vice Commission" appointed by the mayor of Chicago to investigate and report upon the whole subject of the "social evil" in that city. The commission consists of twenty-eight men and women in all walks of life, and Dean Sumner, of the Cathedral, a recognized expert in practical sociology, is chairman. The report is issued after long and painstaking investigation; and a notable conclusion of the entire commission is that which is placed at the head of this column. Among the members of the commission other than its chairman are several professors at the University of Chicago, several clergymen of different bodies, and men who have no connection with organized religion.

The Commission condemns a policy of segregation as being any sufficient solution of the problem, and recommends the appointment of a "Morals Commission" of five members to take action against disorderly houses within the city limits and within three miles beyond; and submits also a considerable list of other recommendations. That the traffic in women in Chicago annually destroys the lives and the souls of five thousand young girls and costs the city \$15,000,000 annually are among the facts presented. In part, the report, a volume of nearly 400 pages, says:

"We believe that Chicago has a public conscience which, when aroused, cannot be easily stilled—a conscience built upon moral and ethical teachings of the purest American type—a conscience which, when aroused to the truth, will instantly rebel against the social evil in all its phases.

"Some who have superficial knowledge of the 'continental system' of segregation and regulation, based on a cursory reading or surface investigation, might bring it forward as a method of relief. One has but to read scientific works on the subject, to study the reports of international conferences held in Europe, and to hear the findings of careful investigators to see the unreliability and futility of such a system, and to learn of its failures as a permanent institution wherever it has been undertaken, in this country or abroad. The commission is convinced that the so-called system has proved itself generating and ineffective.

"Furthermore, the overwhelming majority of the citizens of Chicago and the fathers and mothers of its children never will countenance the recognition or legalization of a commercial business which spells only ruin to the race. It is, therefore, incumbent upon us to take a bold stand against this curse of society. It behoves us to raise social life to the highest possible standard of righteousness—to teach the youth of our land loyalty and honor to womanhood.

"The immensity of the social evil problem is no excuse for us to stand idly by and do nothing in an attempt to solve it. The sin of impurity may not be cured in a day, a year, or perhaps in generations. But we assume that by earnest, wise, united, and persistent effort on the part of individuals and organized groups in society we can do something—how much we can only discover by trial. To say we can do nothing may be left to the morally inert; of course, they can do nothing—but evil.

"We may enact laws; we may appoint commissions; we may abuse civic administrations for their handling of the problem; but the problem will remain just as long as the public conscience is dead to the issue or is indifferent to its solution.

"Until the hearts of men are changed we can hope for no absolute annihilation of the social evil. Religion and education alone can correct the greatest curse which to-day rests upon mankind. For this there is a mighty work for agencies and institutions of righteousness in our land.

"Unfortunately, there are two standards of morality in Chicago. One standard permits and applauds dances by women almost naked in certain public places under the guise of art, and condemns dances no worse before audiences from the less prosperous walks of life. This same hypocritical attitude drives the unfortunate and often poverty stricken prostitute from the street, and at the same time tolerates and often welcomes the silken clad prostitute in the public drinking places of several of the most pretentious hotels and restaurants of the city.

"The first truth that the commission desires to impress upon

the citizens of Chicago is the fact that prostitution in this city is a commercialized business of large proportions **\$15,000,000 and 5,000 Souls Annually** with tremendous profits of more than \$15,000,000 per year, controlled largely by men, not women. Separate the male exploiter from the problem, and we minimize its extent and abate its flagrant outward expression.

"In juxtaposition with this group of professional male exploiters stand ostensibly respectable citizens, both men and women, who are openly renting and leasing property for exorbitant sums, and thus sharing, through immorality of investments, the profits from this business, a business which demands a supply of 5,000 souls from year to year to satisfy the lust and greed of men in this city alone.

"We often forget that society owes much to the protection of the children. Those of mature years can be left generally to guard themselves; but in the case of youth and ignorance, society must take the part of the elder brother, and in many cases the part of the father as an educator and guardian.

"One of the sad spectacles in this great city is the night children who sell gum, candy, and papers on the streets. Through small habits learned by loitering near saloons, and even in the rear rooms frequented by vile persons, they become familiar with the vulgarity and immorality of the street and learn their language and their ways of life. That children should be kept off the streets at night by the police and that parents should be impressed with the importance of the most strict supervision of the child's recreational hours, are two matters of the greatest moment in the protection of the child.

"The investigations by the commission show that messengers and newsboys have an intimate knowledge of the ways of the underworld. Their moral sense is so blunted as to be absolutely blind to the degradation of women and the vile influence of vicious men.

"The commission heartily indorses all attempts to provide healthful and carefully guarded places of recreation for the children. It does not sympathize with those who simply stand by to criticize without doing anything in a constructive way to provide something wholesome for that which may demoralize. Children must and should have amusement and recreation, and they will find it in some way. Let Chicago increase her small parks and recreation centers. Let the churches give of their facilities to provide amusement for children. Let the Board of Education extend its efforts in establishing more social centers in the public schools. Let the city provide clean dances, well chaperoned—as they are now in the public schools.

"It is urged that sex hygiene be taught in the schools and that greater protection be thrown about negro girls, who are "often forced into idleness because of a prejudice against them, and they are eventually forced to accept positions as maids in houses of prostitution. Employment agents do not hesitate to send colored girls as servants to these houses. They make the astounding statement that the law does not allow them to send white girls but they will furnish colored help!"

"The apparent discrimination against the colored citizens of the city in permitting vice to be set down in their midst is unjust and abhorrent to all fair minded people. Colored children should receive the same moral protection that white children receive.

"The Vice Commission, after exhaustive consideration of the vice question, records itself of opinion that divorce to a large extent is a contributory factor to vice. No study of this country would be comprehensive without consideration of the causes which lead to the application for divorce. These are too numerous to mention at length in such a report as this, but the commission does wish to emphasize the great need of more safeguards against the marrying of persons physically, mentally, and morally unfit to take up the responsibilities of family life, including the bearing of children.

"As to the economic side of the question—the life of an unprotected girl who tries to make a living in a great city is full of torturing temptations. First, she faces the problem of living on an inadequate wage—six dollars a week is the average in the mercantile establishments. If she were living at home where the mother and sister could help her with mending, sewing, and washing, where her board would be small—perhaps only a dollar or two towards the burden carried by the other members of the family—where her lunch would come from the family larder, then her condition might be as good as if she earned eight dollars a week.

"The girl who has no home soon learns of 'city poverty,' all the more cruel to her because of the artificial contrasts. She quickly learns of the possibilities about her, of the joys of comfort, good food, entertainment, attractive clothes. Poverty becomes a menace and a snare. One who has not beheld the struggle or come in personal contact with the tempted soul of the underpaid girl can never realize what the poverty of the city means to her. One who has never seen her bravely fighting against such fearful odds will never understand. A day's sickness and a week out of work are tragedies in her life. They mean trips to the pawnbrokers, meager dinners, a weakened will, often a plunge into the abyss from which she so often never escapes.

"Hundreds, if not thousands, of girls from country towns, and those born in the city but who have been thrown on their own re-

sources, are compelled to live in cheap boarding or rooming houses on the average wage of \$6. How do they exist on this sum? It is impossible to figure it out on a mathematical basis. If the wage were \$8 a week and the girl paid \$2.50 for her room, \$1 for laundry, and 60 cents for car fare, she would have less than 50 cents left at the end of the week.

"That is, provided she ate 10-cent breakfasts, 15-cent luncheons, and 25-cent dinners. But there is no doubt that many girls do live on even \$6 and do it honestly, but we can affirm that they do not have nourishing food, or comfortable shelter, or warm clothes, or any amusement, except perhaps free public dances, without outside help, either from charity in the shape of girls' clubs, or friends in the country home. How can she possibly exist, to say nothing of live?

"First offenders, especially, instead of being fined or imprisoned, should be placed on probation under the care of intelligent and sympathetic women officially connected with the court.

#### Care for First Offenders

"Old and hardened offenders should be sent to an industrial farm with hospital accommodations on an indeterminate sentence. Obviously it is necessary that some such measures of almost drastic control should obtain if such women are to be permanently helped and society served."

"It is a man and not a woman problem which we face to-day—commercialized by man—supported by man—the supply of fresh vic-

**Vice is a Man Problem**  
tims furnished by men who have lost that fine instinct of chivalry and that splendid honor for womanhood where the destruction of a woman's soul is abhorrent, and where the defence of a woman's purity is truly the occasion for a valiant fight."

There is a long list of recommendations, too long even to be summarized here. Among the more important are: the creation of

**The Commission's Recommendations**  
a federal immigrant bureau; investigation of certain classes of midwives, physicians, and employment agencies; provision for medical certificates before marriage; that a disorderly house may be declared a public nuisance and giving any citizen the right to institute proceedings; prosecution of procurers; an additional school in Illinois for wayward girls; supervision of the children of unmarried mothers; the creation of a "Morals Commission" charged with the enforcement of the law relating to the social evil; strict surveillance of police; enforce the laws; establish municipal dance halls; a "morals police squad"; the use of public schools as social centers; better supervision and lighting of parks; and this—

"To churches and other religious bodies:

"Pastors and religious workers should aid in arousing public opinion against the open and flagrant expression of the social evil in this city. The churches should endeavor to counteract the evil influences in the community by opening rooms attached to the church buildings as recreational centers during week day evenings.

"To parents:

"Great emphasis should be placed on parental responsibility and upon the effects of Church and school in informing parents how to safeguard their children."

#### "WHEN IT WAS YET DARK."

(St. John 20: 1.)

How early Love awakes to nurse its grief;  
Nor waits for light, yet feels the dawning nigh,  
And, through the darkness stealing forth, would try,  
Outstripping day, to render night more brief.

Thus Mary in her sorrow seeks relief,  
Her thoughts all turned where in one garden lie,  
Storm-bent and broken, hopes that grew so high—  
The Master's hopes, bruised, wounded past belief.  
So comes she hither ere the East grows gray,  
Nor sees but terror in the rolled-back stone;  
Grasps but one truth—the greater yet unknown—  
And swift to tell His loved ones speeds away.  
O Love, poor Love, what anguish is thine own!  
How long the dawning of thine Easter Day!

JOHN MILLS GILBERT.

#### A SOUL'S AWAKENING.

I wandered lone beneath the starry skies  
In early days of spring-time when the dark  
Is all pulsation. Through the dusky park  
Shy scarlet maple-buds with sleepy eyes  
Hung drooping overhead. In rapt surprise  
I felt the stirring life, whose hidden spark  
Of strange, mysterious fire awakes the lark  
And bids the frail anemone arise.  
Then came a melting fragrance unawares,  
The breath of violets, which softly rose  
From out their dewy purple of repose,  
Sweetening the dark. "O Love," I cried, "that dares  
Reveal itself to darkened souls like mine,  
I feel Thee, clasp Thee!—Jesu, Lord Divine!"

CAROLINE D. SWAN.

#### THE CHURCH IN THE COLLEGE TOWN: A SEQUEL.

BY THE REV. LYMAN P. POWELL.

**A**T the request of the editor of THE LIVING CHURCH I contributed to his columns, July 16, 1910, an article on the Church in a College Town, to which this sequel is desired.

The first article was based on personal experience as rector of a Church advantageously situated at the heart of the campus of the largest woman's college in the world. The many letters which have come in consequence have convinced me that I touched a sensitive spot in the Church's larger life. The responsibility for a continuation of the discussion until the conditions of the problem, everywhere acute, are understood has grown clearer to me with the passing months. To wiser men than I the solution of the problem can be left.

Things have happened these months past. The tentative effort of our far-sighted Board of Missions to assist, as far as possible, in the solution of the problem through its two efficient secretaries for Student Work was approved by the General Convention, in part through the earnest appeal of Mr. George Wharton Pepper, and the visitation of schools and colleges is to be continued. To gain first hand knowledge of the problem in other academic centers beside my own, I have, during the autumn and winter, visited various institutions, described the general religious influences in Bryn Mawr, Vassar, Wellesley, and Smith in an article in *Good Housekeeping* for April, which will probably be followed by one I hope to write on institutions of the Middle West, and corresponded with many of our clergy in college towns throughout the land.

Concerning certain facts, the clergy in the main seem to agree:

1. That the matter is of immediate concern to the whole Church. Dr. Manning, who is not wont to use words idly, writes me:

"My experience in Nashville as well as in New York corresponds with and confirms everything that you have said in regard to the importance of this work, and the supreme opportunity which it offers to the Church to mold and influence the lives of our young men and women in their most impressionable years. Some definite and comprehensive action ought to be taken to bring the fullest power of the Church to bear upon this part of her work. In my judgment this is without exception or qualification the Church's most strategic opportunity, and the work of most far-reaching influence which she has in her power to do."

2. That the results will repay the largest outlay that the Church can make. Dr. Rousmaniere, out of an experience fruitful both in Providence and Boston, expresses regret that "every Churchman does not know how receptive young men and women are, at the student age, to religious ideals, and how keen many of them are to discover religious truth."

It is a far cry from the dismal irreligion of student life a century ago as described by Dr. H. Clay Trumbull to the statistics published in *Good Housekeeping* for April. In women's colleges at least, religion seems to-day to be the most popular of all electives. Bryn Mawr has 337 undergraduates and a Christian Association of 325 active members; Vassar 1,052 students and a Christian Association of 870; Wellesley, with a student membership of 1,378, has a Christian Association of about 1,000; and Smith, with 1,617 students, has in her Christian Association and kindred societies about 850 students, exclusive of many interested in religious work who are not formally attached to any organization.

3. That the situation is in many places far more complicated than is commonly believed. In this age the average parish taxes to the utmost the capacities of its minister. To preach, to visit, to administer, to discharge one's responsibility to the typical community, is no easy task for even the most gifted and untiring minister. When to these duties is added the responsibility of being both a preacher and a pastor to transients, whose interests are often largely unlike those of resident communicants, the difficulties of the situation multiply.

Some of my correspondents make it clear that in certain centers there is still a little friction between the town and gown, and the rector has in consequence to manage a pair distrustful of each other. Others speak about the hardship which their permanent parishioners feel in being obliged to maintain a parish on a larger scale than would be necessary were there not the student element in it, and of the injustice of having at the same time to pay what is practically in the circumstances more than their proportionate share for the support of the diocese, the Church at large, and the Church's missionary interests.

Others, in two cases preachers of unusual power, doubt that

it is possible save in the rarest instances for a man to preach to town and gown with like acceptability. In the ordinary parish, when a busier week than usual has foreordained for Sunday a poorer sermon than the average, the rector may count on the indulgence of those who know how he has spent his week and who love him for the very reason which sometimes prevents the careful preparation for his Sunday pulpit. In the academic parish, where parochial responsibilities lie loosely and many attendants on the services are mere sermon tasters, one poor sermon may be placed among the sins unpardonable and the preacher find to his dismay the truth there is in Matthew Arnold's lines:

"They light me once, they hurry by,  
And never come again."

I have in mind one able preacher who made a failure for this reason in a college town only to win later extraordinary success in a city church; another who preached to crowded houses in a college town and then to empty pews elsewhere; and a third exceedingly popular in one academic center who has in another received scant respect.

4. That the Church should put her strongest personalities in her academic centers. Stress must be laid on both the preaching and the personal relationship. Dean Hodges, than whom no one has a better right to speak, is inclined after many years of thought and of experience to the opinion that the personal relationship deserves the special emphasis. Perhaps this is important because most universities and colleges to-day provide frequent opportunities for their students to hear eminent preachers. Yale requires all students to attend the university service every Sunday morning. At Harvard the attendance is optional, but when there are such visiting preachers as Drs. Henry Van Dyke, George A. Gordon, and Floyd Tomkins, there is, of course, a large attendance. Bishop Perry, who has had experience in four college towns, believes that students should be treated not as students, but as men and women to be associated as closely as possible with the ordinary parochial life.

There are certain obstacles in the way of getting and of keeping permanently in many of our centers the great preachers of the land. The local parish can rarely assume the financial responsibility involved. The students are in town scarcely more than half the Sundays in the year. At Christmas and at Easter time they are usually at their homes. At best their financial gifts are not apt to be large. Preachers in a college town are more likely to be tempted to the larger cities than preachers in the ordinary parish. Their expenses increase, as they grow more useful, out of all proportion to their incomes, and the strain sometimes becomes unbearable of keeping up appearances on an insufficient income when to sacrifice them would be to circumscribe their usefulness.

5. That other Christians are in many centers outspeeding us in comprehension of the academic opportunity and in the effort to make much of it. The Roman church, of course, is beforehand. Usually located at a strategic point, the value of division of labor is often recognized by Rome. I have in mind one Roman church where the priest in charge is a general overseer, one curate an effective preacher, another most diligent in the cure of individual souls; and there are besides two Sisters to look after the children of the parish.

The Methodists at the seat of the University of Illinois have the support of the entire conference. The minister in charge of the local church has an assistant and the various needs of the situation are to be met as rapidly as they appear.

The church is fortunate to have at Madison, Wis., a man who has both appreciation and ability. And yet though other Christian churches there are backed by their state and national organization, our representative with a parish of 575 permanent residents receives as yet no outside help and has not even an assistant.\*

Amherst is endeavoring to secure an endowment. Northampton has one, but it is not large enough to afford sufficient income to engage an assistant. Princeton has both an endowment and, the rector writes me, a gifted curate whose chief responsibility is for the Churchmen in the University. St. Mark's Church at Berkeley, Calif., once had for a year a curate, supported by outside subscriptions, to look after students; but the conditions which the earthquake brought about made it impossible to retain him.

\* For the credit of the diocese of Milwaukee the editor begs to state that the Church Extension Board of the diocese now has this matter under consideration and has determined to make special provision for this work in future.—EDITOR L. C.

In two states the problem has been vigorously and intelligently attacked. All the dioceses in North Carolina unite to support the right man in the right place at the seat of the University of North Carolina. At State College in Pennsylvania the Bishop of Harrisburg, with the help of all the other Bishops in the state, has in recent months established a priest of the Church, and is now endeavoring to secure the sum of \$15,000 for the erection of a Church building and a hall.

6. That unusual results have in many places been obtained in spite of every difficulty. The Rev. George Lynde Richardson, whose excellent work under the shadow of the University of Pennsylvania is winning substantial recognition, writes:

"The amazing thing is that the parishes so situated, handicapped as they have been, have exerted so wide and positive an influence as undoubtedly they have. In my own time at Williams, the Church was represented by a small, cheap, wooden building, on a side street, with no adequate appointments, a scanty income, and incumbents chosen without any reference to the special field of the college, yet Church influence spread and deepened there in spite of everything, year after year."

To preaching and to ordinary pastoral service various activities have been added in one place or another. The St. Andrew's Brotherhood has to some proved helpful. A Church club comprising this year 175 out of 335 Church students in Smith College has served in Northampton as a training school for young women in the Church, and has been supplemented by a daily office hour which has strengthened the rector's personal relationship with many. In Berkeley, Calif., each Churchman in the faculty takes special responsibility for the religious life of from six to ten students. Where conditions allow, church halls would seem to be worth while. Bible classes have in several places proved of service, and the Rev. David Sprague, for several years at Amherst, came close to select groups of students from year to year through classes he conducted for them in the Greek New Testament and Hebrew. The Rev. Anson Phelps Stokes suggests the expediency of a corporate communion at stated intervals for Church students and conferences to show the reasonable and historic position of the Church.

This article has no definite plans to offer. It has the more modest purpose to bring to light some of the conditions. And yet certain inferences are inevitable. The Rev. Edward L. Parsons of California thinks the National Board of Education ought systematically to endeavor to awaken the conscience of Church people on the subject. Our University of the South at Sewanee ought no longer to have to wait for a generous endowment. The Board of Missions should continue to send out student secretaries like Deaconess Goodwin, and if possible increase their number. Dioceses which have within their limits many educational institutions ought to develop some means of strengthening the local representative's hands. This could be done in various ways. The Rev. J. Franklin Carter, the present rector at Williamstown, urges the importance in college towns of an assistant minister who could give practically all his time to student work and possibly build up a service of his own to which students might be drawn.

A rector who applied to a theological seminary for a curate fitted for work in an academic center, was informed that the best men now go to the mission field and the seminary does not produce the "particular brand of men" needed to deal with students. Every rector ought at least to have a special fund with which to bring the best preachers of the Church, no matter from how great distance, to preach to student congregations, and to impress on them the historic claims, the corporate usefulness, and the comprehensive outlook of the Church.

The largeness and complexity of the work of the Church in the college town and the necessity of wise and efficient action looking toward the ultimate solution of the problem—this is one of the immediate concerns of all who have the future of the Church in mind and heart.

HOLY CHURCH daily does spiritually that which then by the hands of the Apostles she did corporeally. When her priests in exorcising lay their hand on believers and forbid evil spirits to dwell in their minds, what do they but cast out devils? The faithful and those who are now leaving behind the worldly language of their old life, whose theme is of sacred mysteries, what do these but speak with new tongues? As by their good exhortation they remove the malice from the hearts of others, they are taking up serpents. As they listen to deadly persuasions and yet are no whit drawn to evil behavior, deadly indeed is the thing they drink, but it shall not hurt them. And all these miracles are so much the greater because by them not bodies, but souls, are restored.—*Gregory the Great*.

## THE "CHURCH MISSION OF HELP."

HERE was organized in January at Trinity rectory, in New York, a "Church Mission of Help," to undertake rescue work in that city for wayward or "fallen" girls who belonged to, or had had some previous connection with, the Church; those who have gone astray or are in immediate danger of doing so. It is a work undertaken by Church people after careful study of the situation and needs. The undertaking is based upon the conviction that as a Church we have our first responsibility for those erring members of our own family, the Church, and efforts will be directed toward the reinstatement of such girls in both Church and social relationships.

The scope of the society, and its preliminary investigations, are set forth in a pamphlet just published, *The Wayward Girl and the Church's Responsibility*, which is a pathetic portrayal of an actual situation, and which may be obtained of the executive secretary, Miss Emma L. Adams, 37 East Twenty-eighth Street, New York. In order to discover precisely the condition, analysis has been made of 229 "cases" of Church girls who have fallen and who have been found in various public and Church institutions in the city. The accompanying diagrams show more plainly than would tables of statistics, the relationship of these girls to the Church.

But the personal stories are the saddest part of the relation. Here are girls taken from our very midst to institutions for the fallen, and their life-stories are pitiful. The causes of their downfall are various. Some were living upon impossible wages and were driven to seek money; some only wanted easier living and fine clothes. The desire for amusement, the loneliness of city life, and the glamour of theatres, moving picture shows, automobile rides, and association with gentlemanly appearing men add to the list. The falls of the great majority of the 229 were before the age of twenty, many of them at and before they were fifteen.

The work undertaken for these girls by the Mission of

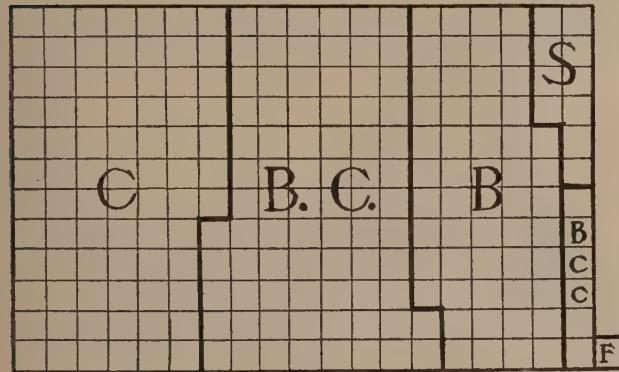


DIAGRAM I.

CLOSENESS OF CHURCH CONNECTION OF 229 GIRLS REPRESENTED BY 229 SMALL SQUARES IN FIGURE.

C equals 79 having Church connection. No further data.

B. C. equals 79 baptized and confirmed.

B equals 54 baptized only.

S equals 10 attending Sunday school only.

B. C. C. equals 6 baptized, confirmed, and attending confession.

F equals one member of Girls' Friendly Society only.

Help is summed up in the four words—Advice, Shelter, Friendship, Employment.

The first is given to representatives of parishes or organizations in response to requests for aid. Such cases are not taken over by us unless we are asked to do this.

The second is secured by coöperation with Church shelters and other homes.

The third is supplied through an organized corps of volunteers from parishes in and about New York who supply the personal touch. These report to us regularly at such intervals as the needs of the individual case demand.

The fourth, essential in the girl's reformation and in making the work practical, is to place girls at the work to which they are best suited. Unusually this means a place as house-worker.

Contrary to the opinions of those who see it from the outside only, it is a work of much hopefuless. It is, however, most desirable to reach a girl before years of evil life have dragged her so far down that desire for a better life or hopes of its pos-

sibility have been nearly quenched, as the chances of reformation usually decrease in inverse ratio to the age of the girl or her experience of evil. It is particularly desirable to hold out the helping hand to the girl who has stepped aside from misplaced affection or ignorance, and friendless and alone is so apt to go down after her first fall.

It is a work which appeals strongly to the Church man or woman, feeling deeply the corporateness of the Church life and the responsibilities it involves. To assist in the restoration of these weaker members of the Body of Christ will be esteemed by these a privilege. To all either in the way of prayer, per-



DIAGRAM II.

FURTHER CHURCH CONNECTION OF 77 GIRLS INCLUDED IN THE PREVIOUS DIAGRAM.

S equals 58 attending Sunday school.

F equals 10 members of Girls' Friendly Society.

G equals 7 members of guilds and societies.

C equals 2 members of the choir.

sonal service, contributions, or by all these in the measure of their ability, is this privilege offered. Specifically one may help:

1. *By employment of these girls* as houseworkers, seamstresses, or in other capacity, by enlarging our number of suitable homes, by bringing our work to the attention of friends.

So to assist is possible in a larger number of homes than might be supposed, nor is the risk thus involved greater than when one secures a maid from an intelligence office. Study of each case is made and the prospective home visited before placing.

Women who can do so are especially asked to assist us in the restoration of the unmarried mother. Mother love and sense of duty triumphing, these heroic ones have decided to pay the full penalty, the woman's suffering and shame and the man's duty of support. To do this has meant, in some cases, the choice between giving up their home and giving up their own flesh and blood. Those who have chosen the first course cannot truly be termed "fallen"; a term which might better be reserved for the man whom society aids in his unmanly escape from all duty and responsibility in the matter.

2. *By volunteer service.* This means usually to befriend a girl assigned to one's care. Such workers are needed not only in all parishes in New York City, but in those of the metropolitan zone.

3. *By membership in the society.* An annual service and an annual meeting will be held in November, notices of which will be sent to members. Annual payment of \$5 or over constitutes membership, but those who can do so are earnestly requested to make larger contributions that the work may be effectively carried on. Any person doing active service for the society may be elected to membership.

4. *By widening the circle of interest* among Church people, either as employers, volunteers, or contributors.

The organization has for honorary president the Bishop of the diocese; for honorary vice-president the Suffragan Bishop, for president Dr. William T. Manning, rector of Trinity parish, for treasurer Mr. Thomas N. Rhinelander. Other members are Mrs. Caroline B. Alexander, Dr. Hugh Birckhead, Mr. and Mrs. John M. Glen, Rev. Father Huntington, Rev. John Mockridge, Miss Ruth Morgan, Mrs. Herbert W. Munroe, Mr. A. G. Paine, Jr., Mrs. William B. Rice, Mr. Mortimer Singer, Dr. Charles L. Slattery, and Mr. George Zabriskie.

Its advisory council is made up of rectors of parishes in Manhattan and the Bronx.

IT IS NO WONDER that Easter has such a strong appeal to men of every sort and kind. The sense of the resurrection fact is most acceptable to man of whatever station in life, it is a mighty comfort to all of us from the necessary issue of our lives, it is a great stimulant for every good and noble ambition and hope and aspiration. Blessed be Easter and blessed be its comforting and satisfying message to us all!—Selected.

# THE CATHEDRAL OF ST. JOHN THE DIVINE

BY THE REV. JOHN KELLER.

ON the morning of Wednesday in Easter Week, April 19th, the completed portions of the great Cathedral of St. John the Divine, New York, will be consecrated to the service of Almighty God. These comprise the choir, the crossing, and two memorial chapels, dedicated, respectively, to St. Saviour and St. Columba. The service of consecration will be performed by the Right Rev. David Hummel Greer, D.D., Bishop of New York, assisted by the Right Rev. Charles Sumner Burch, D.D., Bishop Suffragan, and a score of visiting Bishops and a great company of diocesan and visiting clergy. Invitations have been sent to the heads of the state and city government and to President Taft and Colonel Roosevelt. Ministers representing the various Christian bodies in the city, presidents of colleges and universities, prominent officers of the army and navy, distinguished citizens and prominent philanthropists have also been invited to the opening service. The seating capacity of the choir and crossing will be about 2,000.

Thirty boys belonging to the Cathedral choir school and twenty-two men will sing the hymns, canticles, and anthem music at the opening service. The numerical strength of this choir is equal to that of St. Paul's Cathedral, London. Mr. Miles Farrow, for many years organist and choirmaster at St. Paul's

Church, Baltimore, and now ministering in like capacity at the Cathedral, will have charge of the music on this occasion. The best Anglican traditions will be followed.

Evening Prayer will be said on the afternoon of the dedication day. No tickets or cards of admission will be required for this service. Appropriate music will be sung by the full Cathedral choir, accompanied by the great organ.

For many years the crypt chapel, underneath the choir, has been used for dignified daily and Sunday services.

The plans for the Cathedral of St. John the Divine, prepared by Messrs. Heins and La Farge, show a cruciform structure 520 feet long, 165 feet wide across nave and aisles, 288 feet wide across the transepts; having two western towers, four entrance towers in the angles made by the arms of the cross, with a central tower and spire planted on a base 100 feet square and rearing its finial cross to a height of 425 feet.

The choir is surrounded by a chevet of seven chapels, "The Chapels of the Tongues," to be used for services in foreign language.

The fundamental style is late Romanesque, in which a Byzantine influence is strongly felt, though in some places Perpendicular details are freely used.

The material (exterior) is a beautiful cream colored granite from Lake Mohegan, Westchester county, New York. The interior is faced with a soft buff limestone from Frontenac, Minn.

The Cathedral is of the central area type. Its central space carries a dome of almost equal span with that of St. Sophia at Constantinople, and lacks only ten feet of being one hundred feet higher. The dome of St. Paul's, London, is of slightly greater span, but is lower by thirty-six feet. The rotunda of the Capitol at Washington has the same area as the crossing of St. John's, but the rotunda ceiling comes 183 feet above the floor, whereas St. John's shows a height of 252 feet. The spire of Trinity Church, New York, is 284 feet high. Were this spire placed under the inner dome of St. John's, but thirty-two feet of it would pierce the apex, and then Trinity's spire-cross would be 141 feet lower than that of St. John's.

Noticeable and unusual features will be found in the round ended transepts, and the granite shafts (65 feet high, exclusive of their capitals), which stand guard around the sanctuary, and give a scale and aspect of majesty to the surrounding of the altar.

At the east end of the choir is the largest of the encircling Chapels of the Tongues, that dedicated to the Holy Saviour. This is now completed.

A second chapel, north of St. Saviour's, is also completed, and will, on the opening day, be dedicated to St. Columba, the



SEAL OF THE CATHEDRAL OF ST. JOHN THE DIVINE.

apostle to the Celtic nations. These chapels are, respectively, erected by Mr. August Belmont in memory of his wife; and by Mrs. Edward King in memory of her daughter. Information concerning the proposed chapel in memory of Dr. Huntington was given in the New York Letter last week, and it is hoped that work upon that chapel may soon be commenced.

It will be seen that the crossing is but the central square from which the Cathedral will develop; one arm of the cross after the other being added until the whole is complete. One arm, the choir, is now complete, being provided for by the generosity of the Hon. Levi P. Morton, and, with the crossing, makes a church of imposing dimensions, 240 feet long, exclusive of the chapels, and a width of 100 feet, with an interior height of 120 feet in the choir and 150 feet in the crossing.

Three other similar arches, two springing westward and the other north and south, with their curved supports, really flying buttresses of enormous strength, are the most massive part of the construction.

The massive piers which stand at the angles of the crossing to bear up the future great arches, against which the curved buttresses impinge, are noble in their solidity, being 26 feet square and made of the densest granite. Each is charged with the duty of supporting 34,718,000 pounds, one-fourth of the weight of lantern, dome, and spire above them.

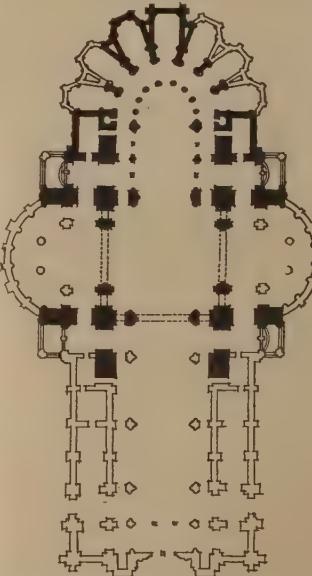
The great choir arch is one of the most monumental objects in the city, yet it reaches but one-third of the height proposed for the central portion of the structure.

The Cathedral is 120 feet above the sea. Like the Temple at Jerusalem it is on the east side of a great rock; it dominates

Site and Cost  
to Date

Morningside Heights, with a far-reaching view of the city; it may be seen from the Hudson river and the Palisades of New Jersey.

If pictures be the books of the unlearned, this, the most monumental structure of all the great Christian churches in the city of New York, will speak eloquently to the hundreds of thousands of men and women as they shall look upon it, going and returning from their daily work and labor. It will tell throughout generations of patient toil, of the consecration of talents, and of the strong faith of the men of our day in Him who is the Rock of Ages. Incomplete and unfinished though it be, after eighteen years of constructive work and the expenditure of about three and a half million dollars, it is most imposing and powerfully impressive.



GROUND PLAN OF THE CATHEDRAL.

All the parts blacked in, the Crossing, the Choir, and two of the Chapels, are completed. The largest black blocks indicate the piers of the great arches and their buttresses.

Over the canopy of the choir stalls on the south side is a gallery which accommodates the console from which the organ is played. This great and noble instrument is divided, and the show pipes in several tiers and sections appear on the north and south of the choir. They are artistically grouped and the natural color of the metal harmonizes beautifully with the carved woodwork supporting them. The voicing of the organ is singularly smooth, and the full scale of the pipes makes the "great organ" bold, majestic, and thrilling. It is not at all unlikely that unprejudiced critics will pronounce this masterpiece of modern organ building to be one of the notable instruments of the world. It is one of the first magnitude; it is a great triumph of the art.

(Continued on page 807.)



CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK,  
As at present completed.



ST. SAVIOUR'S CHAPEL,  
Cathedral of St. John the Divine, New York.



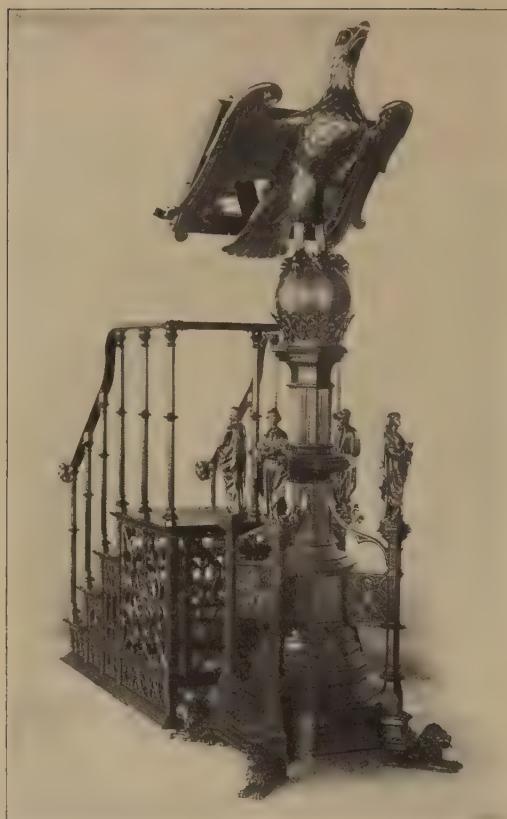
THE SANCTUARY, ST. SAVIOUR'S CHAPEL,  
Cathedral of St. John the Divine, New York.



THE CHOIR. CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.



PLAN ACCEPTED FOR HUNTINGTON MEMORIAL CHAPEL, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.  
Henry Vaughan, Architect.



LECTERN, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.



ALTAR AND REREDOS (WITHOUT ORNAMENTS).  
Cathedral of St. John the Divine, New York.



ALTAR IN THE CRYPT CHAPEL. CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

## THE CATHEDRAL OF ST. JOHN THE DIVINE.

(Continued from page 802.)

Visitors to the Cathedral will not fail to seek the valuable and interesting Barberini tapestries, made in Rome in 1633. They illustrate great events in the life of our Saviour Christ. Since bequeathed to the New York Cathedral by Mrs. William J. Coles, they have been on exhibition in the Metropolitan Museum of Art. They are hung about the reredos and sanctuary.

The white reredos, made of fine Pierre de Lens marble from France, measures forty-five feet in height and thirty-five in width. Sculptured figures of our Saviour in the center, Moses on the right side, and St. John on the left side, statues of the apostles and angels, give historic interest.

In the floor, near the approach to the altar, is a tile from the ancient Church of St. John of Ephesus. It bears the following inscription: "Whosoever shall have prayed at this spot will have pressed with his feet a tile from the ancient Church of St. John the Divine at Ephesus, built by the Emperor Justinian in the year DXL, over the traditional site of St. John's grave."

The lectern, a magnificent piece of work, constructed by the Gorham Company, is a memorial.

A comparison of the area of the Cathedral of St. John the Divine with that of some of the larger old Cathedrals is as follows: St. Peter's, Rome, leads with an area of 227,069 square feet; the Cathedral of Seville in Spain is next with 124,000 square feet; the third place is taken by the Duomo of Milan which spreads over 107,000 superficial feet. The Cathedral at New York will cover 99,500 square feet, and take the fourth place among the sanctuaries of the Christian world.

In 1872 Bishop Horatio Potter of the diocese of New York brought about the founding of the chartered corporation of the Cathedral of St. John the Divine, and took preliminary steps towards securing a site. When the late diocesan, the Right Rev. Henry Codman Potter, D.D., in 1887, became Bishop of New York, he adopted vigorous measures for actual work. Liberal gifts were made, and the site long occupied by the Leake and Watts Orphan Asylum was secured.

On St. John the Evangelist's Day, December 27th, 1892, the cornerstone of the Cathedral was laid, and since then, as funds would allow, the work has been advanced. Bishop Potter's body was placed in a vault inside the rail. The top of the vault is about eighteen inches below the present crypt chancel. When this chapel is vacated, after the opening of the Cathedral (the platform being taken away), the top of the Bishop's tomb will be on a level with the main floor of the crypt, and his grave will be directly under the center of the great Cathedral chancel.

Two appropriate mottoes respecting the building and sustaining of the Cathedral work and worship are to be quoted on the souvenir programmes for the opening service: "If it is to belong to all, it must be the work of all"; "If it is to have a welcome for all, it must represent the sacrifices of all."

The officers of the Board of Trustees of the Cathedral of St. John the Divine are: President, the Rt. Rev. David H. Greer, D.D., LL.D., Bishop of New York; treasurer, Charles F. Hoffman, Esq., 258 Broadway; secretary, George Macculloch Miller, Esq., 80 Broadway.

## EASTER TRIUMPH.

Child of the Living God,  
Who through the Passion hours,  
Followed thy Blessed Lord,  
Condemned by Satan's powers;  
Who saw Him bear the pain,  
Mocked at and pierced and torn,  
Scourged till His Life-blood flowed,  
Crowned with a wreath of thorn;  
Learn how to bear that pain  
Which He does make thy cross;  
Patient, in all resigned,  
Through sorrow, pain, and loss.  
So on the Easter Day  
Holier the feast for thee;  
Brighter the sun shall shine,  
Greater the glory be.  
With the dread sense of death  
Vanquished, through God's Blest Son,  
Thou, then, shalt see in life  
Triumph, through trials won.

A. B. P.

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE need for frank speaking on social diseases is imperative and it is refreshing to find the Church setting a wholesome example. Here is a letter from the Rev. Cecil M. Marrack, chairman of the California Social Service Commission, writing in his official capacity to the San Francisco Board of Health, which is at once clear, dignified, and effective. It is a substantial contribution to one of the most vexed and vexing questions confronting social and municipal workers:

"On February 9th, I expressed to the Board of Health for myself, and the majority of my associates on the Social Service Commission of the Episcopal Church in the diocese of California, our disapproval of the proposed plan of municipal regulation as a means of controlling the social evil in San Francisco. May I add a further word in explanation of our position?

"We do not fail to see that some action is absolutely necessary, nor do we underestimate the sincerity of motive of the special committee having this matter in charge. We believe in a restricted area. We realize that there could be no greater evil than the scattering of this contagion throughout the community, but we object to municipal regulation with its accompanying features of compulsory registration and medical inspection for the following reasons:

"1. It does not control but seems to encourage clandestine prostitution. According to police statistics, only about one-eighth of the prostitutes of Paris are under police control; in Vienna, only one-tenth.

"2. Ordinary physical inspection is generally conceded to be valueless, as a means of determining the presence or absence of the disease except in certain stages.

"3. It makes no pretense of reaching the men who carry contagion to their innocent wives and unborn babes.

"4. It is the greatest known source of police graft.

"5. It is an official recognition of the double standard of morals as a necessity. The educational ideal of the American Society of Sanitary and Moral Prophylaxis, under the leadership of Dr. Prince A. Morrow is, 'There is no more a sexual necessity for men than there is for women.' While the general acceptance of this ideal is a thing of the future, there could be no greater blow to the principle itself than our official sanction of prostitution. It is proposed that we shall provide these women with the physician's card of endorsement and offer to the young men of the community the opportunity for sexual indulgence under the official (though absolutely worthless) seal of safety.

"We respectfully suggest to the municipal authorities the following steps, some of which have been already proposed by your special committee, but all of which we believe can be taken without the compromise involved in municipal regulation:

"1. The enforcement of present laws to drive vice from the residence and business sections into a restricted area. If there is any possible question of the fact that this can be accomplished under the present laws, we urge the support of the Injunction and Abatement Act, Assembly Bill No. 1014, now before the Legislature, the provisions of which have proved to be so effective in the communities of Iowa.

"2. The placing of venereal diseases upon the list of 'reportable diseases,' as recommended by the State Board of Health.

"3. The establishment of a venereal ward in the city and county hospital.

"4. The effective police control of saloons, cafes, dance halls, and other places of amusement, which, as at present conducted, offer the greatest incentive to vice. The sale of liquor and the practice of prostitution should be rigidly freed from all amusement features.

"5. The provision in our public schools for the pure and sane instruction of young people in matters of sex.

"6. The exposure of the business interests which profit from the exploitation of vice."

## PRELIMINARY STEPS IN EFFICIENT CITIZENSHIP.

The campaign for efficient citizenship includes the public schools among its lines of energy. Reports of what is being done come from many parts of the country, and some of these, distributed through the publicity department of the bureau of Municipal Research of New York, are most enlightening. For example, New York itself, according to the Chicago *Evening Post*, has turned a searchlight on the school system, and, with the aid of the health department and social agencies, is in the fore in educational work.

A diverting report comes from Cincinnati, naming sixteen

societies and institutions coöperating with the Cincinnati public schools.

Chicago has nearly, if not all, the same agencies leavening the education of its young citizens. The vital point of the situation is that every citizen must get out and see the needs of the school in his own neighborhood. If there are no children in the voter's family, it is likely that his brother or his cousin has children and very certain that his neighbor has. It is equally positive that the ideals of efficient citizenship demand that the social level be purified and raised, the taxpayer's money well spent, and his opportunities the best that can be given in the age. The first step of efficient citizenship in connection with the public schools is an acquaintance with them, their best features and their needs.

Every foreign district has its own problem. Wherever there is a live, adaptable public school principal, the influence is apparent in the loyal attitude of parents and the interest of pupils. The schools near playgrounds, parks, or social settlements have peculiar privileges. Nearly all women's clubs have educational departments with delegates to the Mothers' Congress, and in such cases the school extension work is part of the programme.

It is a mistake, the *Post* declares, to decide that only river wards or stockyards and factory districts want the schools as recreation centers. In an age of many flat buildings, even the children of the aristocratic neighborhoods have no place to spend the evening and hunger for the lecture courses, entertainments, clubrooms, and fun to be found in open public school. The movement toward efficient citizenship has begun and many outside agencies are active.

*Social Hygiene versus The Sexual Plagues* is the title of a striking, much needed, plain speaking pamphlet issued by the Indiana State Board of Health to describe the "direful consequences of sex secrecy and the obligation of parents and the state to protect the rising generation."

THE Woman's Society for the Prevention of Crime has issued a bulletin containing a selected bibliography of the subject. Copies may be had from Dr. Mary Sutton Macy, 101 West Eightieth street, New York City.

#### THE INDUSTRIOUS FLY.

"No longer to be dismissed with a contemptuous 'shoo,' but an influence to be reckoned with, the fly is a hustler from way back, and he distributes samples of pestilence, marked D. O. D.—Death on Delivery—with a lavish hand.

"We may admire him for his industry, pertinacity, and business enterprise; we may even love him—lukewarmly—as one of God's creatures; but we had better wipe him gently but firmly out of existence, just the same. He is the best travelling salesman known, carries a grip on each of his six legs, and a trunk in his hand. His line of samples is extensive and will last from time to eternity. He is more of a nurseryman and tree agent than anything else, the only one whose seeds and cuttings bear blossoms and fruit equal to the pictures in the catalogue. In fact they bloom, never fading, on the other side of the Jordan, or rather, translate their bloom there."—Dr. Woods Hutchinson on "The Fly."

"OPEN AIR CRUSADERS" is the title of a very striking volume giving the story of the Elizabeth McCormick Open Air School in Chicago, together with an account of the open air school work in that city edited by Sherman C. Kingsley, general superintendent of the United Charities of Chicago. Frequent reference is made in this book to the beneficial results achieved by the open air treatment. The Chicago experiment is one of the most extended and carefully reported, and social workers are strongly advised to avail themselves of this volume, which can be had upon application to Mr. Kingsley, whose address is United Charities, Chicago; the trustees of the Elizabeth McCormick Memorial Fund having given him five thousand copies of the book for distribution. Not only is this brochure well illustrated, but it contains a number of details of the first importance to those having in mind the making of similar experiments.

SOCIALISM will be one of the leading subjects discussed at the Cambridge Conference for Church Work, to be held July 8th to 24th. Among the other questions to be considered are: Immigration, Rural Christendom (by the Bishop Coadjutor of New Hampshire), The Girls' Friendly Society, and possibly Prisons and Rescue Work.

SINCE January 1, 1907, there have been 65 open air schools established for children afflicted with or predisposed to tubercular trouble.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### AN IDEAL SERVICE.

To the Editor of *The Living Church*:

T was the writer's privilege recently to attend a Eucharistic service—the second celebration—at Christ Church, Nashville, Tenn.

The stately edifice was crowded and the entire congregation was there with *one purpose in mind*, which was to press to the holy altar of God to receive the Blessed Sacrament. No one was seen to go out during the service. Every one of the vast throng was intent upon sharing in the Heavenly Feast.

What an ideal example to many of our churches, where communicants professing spirituality carelessly turn their backs upon the altar, many times leaving in the very midst of the Sacred Mysteries!

Certainly Christ Church people have been rightly taught and have "received" the instruction into their hearts.

Pensacola, Fla.

C. E. PRESTON.

### CONSECRATION IN THE HOLY EUCHARIST.

To the Editor of *The Living Church*:

T is fortunate that in matters essential to salvation we are not left to uncertain antiquarian researches. Whatever opinion scholars may derive concerning primitive liturgies from such hints and fragments as remain, it is certain that as soon as the Roman rite emerges into the clear light of history, it contains no invocation of the Holy Ghost. The English rite also lacks it. And these two rites have for many centuries comprised between them the larger part of Christendom.

To ascribe potency to the words of Institution and also to the Invocation of the Holy Ghost does not make a contradiction, although some seem to think so. The two simply represent different aspects of one complex action. Three things take place at the same time: the Holy Ghost operates on the elements; the Body and Blood of Christ become inwardly present; the oblation is made. The whole is simultaneous, instantaneous. To ascribe efficacy to one part of the rite is not therefore to deny it to another. To represent outwardly what takes place inwardly we might imagine three priests speaking together, one saying the words of Institution, another the Oblation, and a third the Invocation of the Holy Ghost. In this way the complex, simultaneous, instantaneous, inward act might conceivably be represented.

When the priest, following Christ's command, does outwardly what Christ did outwardly, we must believe that Christ also does inwardly what He did inwardly. The priest does not officiate in his own person but in the Person of Christ. The sacred words, This is My Body, This is My Blood, thus become the words of the Word, who is the creative Word (St. John 1: 3). Being words of the Word they are creative words, and not only name, but create, what they name. To create by naming is the prerogative of God alone, but God the Son is operating inwardly in this Sacrament.

There is then no contradiction whatever in ascribing potency to the Words of Institution and also to the Invocation of the Holy Ghost. The truth is found in ascribing potency to both; and in this way all expressions in the fathers are accounted for.

An entirely different question arises however when we inquire whether either of these elements may be omitted from the Liturgy without affecting its validity. To resolve this question we have to consider each element on grounds of scripture and history.

And first the Words of Institution.

They are found in Holy Scripture. Therefore they stand the Scriptural test.

They also have Catholic consent. In Neale's *Translation of the Primitive Liturgies* may be found a collection of the prayers of consecration of all known or procurable liturgies. Here it appears that the Words of Institution occur in all orthodox, and in nearly all heretical, liturgies. Catholic consent is therefore proved for their use.

The Words of Institution rest then upon the firm ground of Holy Scripture and Catholic consent, and their necessity may be regarded as demonstrated.

Second, the Invocation of the Holy Ghost.

There is no indication in Holy Scripture that there should be an Invocation of the Holy Ghost in the consecration of the Eucharist. It therefore lacks the authority of Holy Scripture.

Further, it lacks Catholic consent. As shown above, the greater part of Christendom has not used it for many centuries.

That, therefore, which lacks both Scriptural authority and Catholic consent cannot be regarded as a necessary element in the Mass.

The matter is somewhat important, because a valid Eucharist is necessary to salvation. "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you (St. John 6: 53).

If Easterns, supposedly, can make the Invocation of the Holy Ghost essential to salvation, although not grounded on Holy Scripture or on Catholic consent, Westerns also can make the supremacy and infallibility of the Roman Pope essential to salvation, although likewise not grounded on Holy Scripture or on Catholic consent.

So great an Eastern scholar as Neale may be quoted in support of the view of the necessity of the Words of Institution. He comments, for example, on the Syro-Jacobite Liturgy of St. Peter II: "This is one of the liturgies which is invalid from the omission of the words, This is My Body, This is My Blood" (*Translation of the Primitive Liturgies*, Appendix I, 71).

EDWIN D. WEED.

Knoxville, Ill., April 2d.

#### ARRANGEMENT OF THE CONTENTS OF THE PRAYER BOOK.

To the Editor of *The Living Church*:

In a recent issue of the *Churchman* (March 4th), an editorial, ostensibly written in the interests of efficiency and congruity, advocated certain very radical changes in the order or sequence in which the various rites and other contents of the Book of Common Prayer are now arranged.

In the article referred to, fault is found with the present arrangement of the contents of the Book of Common Prayer. The use of the book as a manual of public worship is said to present serious difficulties to a worshipper who is not already familiar with the book and who, as yet, is uninitiated and untrained in the ways of holy Church. Such a person, we are told, finds at "the very opening of our Prayer Book, on the pages numbered from vii. to xxviii., a wilderness of technicalities, than which nothing could be more bewildering to him." Then, even if he attempts to make use of a leaflet which gives specific directions for turning from one part of the book to another, he finds it difficult to follow the order of service. Furthermore we are told that "any one who imagine, on opening the Prayer Book, that the primary place in the religious life of the Church was assigned to astronomical calculations and the offices of Morning and Evening Prayer; that "the present arrangement of the Prayer Book is really misleading"; and that "nothing could be devised more aptly to depreciate the institution of the Eucharist than the existing arrangement of our Prayer Book."

Finally, it is declared that "the most practical order, and the most directly convincing and visible exposition of the Church's doctrine" would be to print first of all the Communion service, then the Baptismal office, after which would come the order for Morning Prayer, the Litany, the order for Evening Prayer, the Psalter, the sacramental rites, and the occasional offices."

We may charitably suppose that the writer who thus finds fault with the arrangement of the contents of the Prayer Book, and suggests such radical changes therein, has in view the very laudable object of facilitating an intelligent and hearty participation in the worship of the one true God as authorized by Himself in His Church. But we may question the justness of his strictures, and doubt whether any real benefit could come of changes such as he proposes.

Surely the Church of God has never expected "the uninitiated" to take part in her solemn acts of worship. The religion of Christ is necessarily mysterious; something that the uninitiated person cannot readily apprehend, and in which he must be instructed in an orderly manner, and gradually trained to take part as a worshipper.

To any one who is familiar with the principles and customs of the Church of God, it is plainly evident that the features of our Prayer Book which are condemned by the writer of the article in the *Churchman*, are marks of its Catholic origin and character, and are valuable, not merely as proofs of its agreement, in all essential points, with other liturgical books in Catholic Christendom, but also, as practically useful in impressing upon the mind of the uninitiated the fact that the Book of Common Prayer is a manual of rites and ceremonies which belong to the holy Catholic Church, and that the religion which makes use of them is a supernatural religion, about which he must learn a great deal, and that gradually and experimentally, ere he will be able to make a full and intelligent use of the said book.

The Calendar, and even the astronomical tables, which, together with the lectionary and the tables of festivals and fasts, are set forth in the pages vii. to xxviii. of the Prayer Book, and the daily offices which follow immediately, all have, in a very true sense of the words, a primary place in the religious life of the Church of God. Upon the right use of the astronomical tables depends the yearly arrangement of most of the chief items in the Calendar, and upon the Calendar depends, very largely, the matter and the order of the liturgical forms which are to be used on any and every day in the current year. The laity are neither required nor expected to have a practical knowledge of the "astronomical tables," but the close association of these tables with the Calendar justifies the traditional arrangement which has ever been deemed edifying for all the faithful. Because of the changeable and changing order of the parts of the several liturgical forms which are appointed for use, it is prac-

tically impossible, as well as exceedingly undesirable, to set forth these forms in their verbal order and exact sequence in any one volume. The closer the approximation to services capable of such compression, the further will be the removal of such worship from that which is agreeable to Catholic fellowship.

In our present order, in which the Eucharistic liturgy is preceded by the daily offices and the Litany, there is a true and Catholic sequence; for, according to liturgical principles and canonical rules, the psalmody, scripture lessons, and prayers of the night and morning offices, precede, prepare for, and imply the use of that liturgy wholly or in part. Never has the Mass alone, separated and excluded from all preliminary devotional offices, been set forth by the Church of God as the first, as well as the chief, service of the day. Practically this is done in many instances in modern times, but in theory as well as in all consistent practice, offices must first be said, anyhow by the clergy; and, where opportunity is provided by the public recitation of such offices, the people also are expected, or at least encouraged, to bear their part therein, after the ancient fashion. Nor, when the principles of the Church of God are closely followed, has participation in the highest act of Christian worship ever been left open, formally, to the uninitiated. Surely we are justified in thinking that changes such as have been suggested and commended in the *Churchman*, like many other projects for "Prayer Book Revision" now rife both in this country and in England, would be clearly in the interests of a revolutionary spirit that seeks to cast away traditional usages, reverence, and belief, and to reduce divine worship to the level of a man-made religion.

The Prayer Book is not ours to deal with it as we please. It is "of the Church," for our use; a trust to be handled always in concord with the mind of the Church, namely, the whole Mystical Body of Christ.

C. P. A. BURNETT.

New York, April 6, 1911.

#### "THE SUPPORT OF THE CLERGY."

To the Editor of *The Living Church*:

YOUR editorial on The Support of the Clergy (April 1st) was good and timely. I trust it will be read and "inwardly digested" by the Church generally. Let me, however, say a word about the general subject.

I much prefer the heading of your editorial, "The Support of the Clergy," to the words "a living wage" used in the body of the article. Of course it comes to the same thing. But the latter expression calls attention to what the clergy really earn; the former to the obligation of the laity to support them whatever be their abilities.

You state admirably the claim which the clergy have, as educated men, of the Church and parish for "a living wage." As a rule, they deserve it from a secular and commercial point of view. But it must not be forgotten that the ministrations of the Gospel cannot be paid for in money. The Holy Sacraments have no money value. Even the sermons that are preached—messages, as they should be, from the Master—have no "market value."

I know that in some quarters people talk of "hiring" a clergyman and of his being "a five thousand dollar man," and of his services being "worth" so much money. But let Churchman put aside these unworthy comparisons and remember that the clergy are "ambassadors of God," His ministering servants, and are to be supported in their work for Him.

I would be glad to see all mention of "salary" abolished from our convention journals and appeals and have it distinctly stated that what the parish or mission gives to the rector or missionary is "for" or towards "his support," not as a "salary" to pay for his services.

Then the question for our lay people would be, Are we giving our rector enough to live on decently, so that he can, without anxiety, attend to his spiritual duties?

HENRY T. GREGORY.

Southern Pines, N. C.

#### DR. HALL'S DOGMATIC THEOLOGY.

To the Editor of *The Living Church*:

AM grateful to the Rev. John A. Carr for his fine review of my last volume, *The Trinity*. One point which he makes—the lack of an index—perhaps requires an explanation from me. There is to be an index of the whole series of ten volumes in the last one, and the limitations of space under which I labor seem to preclude the insertion of additional and separate indexes in each volume. I hope to make the index include a glossary of terms.

Chicago, April 9, 1911.

FRANCIS J. HALL.

THOSE WHO are gone you have. Those who departed loving you love you still; and you love them always. They are not really gone—those dear hearts and true—they are only gone into the next room; and you will presently get up and follow them.—William Makepeace Thackeray.

## Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

THE effectiveness of the Sunday school was discussed by the Rev. Dr. Page, rector of St. Paul's Church, at a recent meeting of the Round Table in Chicago. Dr. Page proposed one or two ideas for consideration that were so unusual and so suggestive that they deserve a much wider circulation than they could get at the Round Table.

After a preliminary discussion of the difference between the old and the new methods in the Sunday school, Dr. Page reminded us that the priest, practically, is the teacher. To do effective work under the new conditions the Sunday school teacher must be trained. This is as necessary as that the secular school teacher must be trained. But—and here is the crux—the efforts at training the teachers do not succeed to any adequate degree. In various cities we have central courses of instruction but the teachers do not use them.

The percentage of teachers in any city under training is lamentably small, and unless they are the strong teachers of the schools, their training has no effect on the rest of the teachers.

THERE IS THEREFORE but one solution of this important aspect of the problem of effectiveness. The training must be done in the parish, or if not in each parish, then in small groups of contiguous parishes. And this training must be done by the rector of the parish, for there is, generally, no one else to do it. By this training Dr. Page would not mean preparing a group of teachers to teach next Sunday's lesson. It is not a filling of dry cisterns that there may be water for the next week's pumping. Rather it is real training; changing the cisterns which collect what is poured into them unto wells of springing water welling up into life. Real teacher training involves instruction, education in the deeper sense, in methods and in the material of the subjects taught. In other words, it involves at least the outlines or the principles of the Old and New Testament, historical and theological, the Church's doctrine and life, the duty of the Christian boys and girls and men and women, and some familiarity at least with what is being done to-day to spread the kingdom among men. Teacher training, in short, involves training the teacher in the fundamentals of religious education as a general preparation for specific work, and the methods by which the specific work can best be taught the specific children under each teacher's care.

TO STATE THESE requirements is to justify the main point that Dr. Page emphasized; the inability of the ordinary parish priest to do this work. As we recently stated, very few even of the younger men have had adequate training in the methods of teaching. The majority of those who have been in the ministry more than five years know absolutely nothing of the subject. They do not—is it putting it too strongly?—even know the vocabulary, and much that is written to enthuse them is, if they would be quite honest, unintelligible to them.

And yet it is these men who are to train the teachers, if the teachers are to be trained to any large extent. If those who are set to lead are blind, where will the led be?

THE OBVIOUS answer is, train the clergy. Some little is being done along this line by a few hours in a summer school course, attended by a few priests. But it is incidental even there. Some much more definite proposition needs to be made, and Dr. Page made it. His suggestion was a summer school for the clergy on subjects connected with the Sunday school. This might include actual study of prescribed text-books, discussions and lectures, and ought to be distinctly practical in character. We will watch with interest to see if Dr. Page's suggestion bears any fruit. It should not be left to die, for it attempts to meet the problem of the ineffectiveness of the Sunday school at its really weakest point.

IN THIS MATTER of teaching training it is important to bear in mind one difficulty that we have not as yet done anything to meet, at least adequately. This is the lack of suitable text-books. Here, again, Dr. Page touched upon a vital question. We are too much given to "fill the teachers up with talk" in the shape of addresses or lectures, and we entirely forget that very

few of them are college-bred men or women, almost none of them have access to libraries on the subject discussed, and that in the matter of pedagogical and psychological discussions they are hearing words that are entirely new to them. The only corrective is a text-book, and there is a woeful lack of suitable texts for such pupils. Even in the subjects as familiar as the Bible, or the Catechism, and still more on Church history, a simple, adequate text-book suited to Sunday school teachers is a desideratum. Still further, many methods of training, purporting as they do to instill pedagogical principles, fail to give value to that old and oft-repeated postulate: every impression must find some expression.

AN ACCOUNT of the Sunday school at Christ Church Cathedral, Lexington, shows what can be accomplished in the way of steady work on graded lines. One effect has been a marked increase in attendance. This has risen almost fifty per cent. on what it was the first term of the graded school four years ago. This experience is common but it is more than satisfactory. The school is divided into three divisions; primary, main school, and high school. In each of the last two there are five grades. So far as possible the lines are along those of the public schools so far as grading goes. The course of instruction is a modified form of the New York Commission course. The teachers are kept alive to better methods by the circulation of books on child study and helps in the special matter taught in classes.

One most interesting fact is that about two-thirds of the main school, *i.e.*, above the primary, attend the regular Church service. There is a capital report card, a copy of which is as follows:

CHRIST CHURCH CATHEDRAL SUNDAY SCHOOL.  
Diocese of Lexington.

Report of	Grade.....
For.....	Ending..... 19.....
Present .....	Sundays x 5 = ..... Credits
Punctual .....	" x 1 = ..... "
Studied Lesson at Home..	" x 3 = ..... "
Attended Church Service..	" x 1 = ..... "
Written Reviews.....	.....
	Total ..... Credits

Divided by..... Sundays..... Per cent.

Note.—Diplomas are given to those who complete the entire course of the school with an average of 60 per cent. Parents are earnestly requested to coöperate with the school by encouraging their children to attain the highest average possible.

FROM LOUISVILLE comes another interesting suggestion in "Rules for Guidance of Sunday School Teachers" by the Rev. Arthur Gorter. These are put in the form of articles of agreement between the teachers and rector and include the recognition of the teachers' duty to set an example, to study the lesson, to visit the scholars, to be present regularly and punctually, to attend services and sacraments and teachers' meetings. The form in which these propositions are put might be improved upon, but some such formal recognition of their duty by teachers and an acknowledgment of their responsibility to the rector as his agents in the school might be followed in many cases to advantage.

AMONG THE new books one notes *A Prayer Before the Lesson*, by Philip E. Howard (Sunday School Times Co., Philadelphia. Price 50 cents). This is a collection of "prayer thoughts" for "superintendents and teachers in the Sunday school and in the quiet hour at home," in which the compiler tries to suggest matter rather than form for the extempore prayers that belong to systems that do not use the Prayer Book. There are many beautiful expressions and suggestions, but one misses the rhythm of the collects and the atmosphere that they carry with them. It is singular how constantly these prayers are not conceived as addressed to God the Father through His Son. They may be helpful where extempore prayer is the custom. For our Church Sunday school they are quite unsuited.

*The Training of the Twig* by Rev. C. L. Drawbridge (Longmans, Green & Co.), is a new impression, in paper covers, of a well-known and much commended book, first published in 1909. It consists of a series of short chapters, sixty-four in all, on the principles of the religious education of children. The standpoint of the book is seen in the description of teaching as "not to force another to cram up certain words but rather to artistically impart living and growing ideas together with the wisdom to employ those ideas usefully." The writer is an Englishman and the author of another suggestive book, *Religious Education: How to Improve it*.

**EASTER CELEBRATIONS OF THE FIRST  
CHRISTIAN COMMUNITY IN THE  
NORTHWEST TERRITORY.**

BY HARRETTE M. COLLINS.

**L**ET us roll back the page of history and in imagination spend Eastertide with the first organized community of Christians in the great Northwest Territory.

Emerging from an almost impenetrable forest, we find ourselves in Schoenbrunn—"Beautiful Spring"—the first Christian town in the state of Ohio. The town is built in the form of a cross and crowns an elevated plateau, just above the spring from which its name is derived. In the plain below lies a little lake fed by the spring, navigable by the Indians in their bark canoes, and connected by a little outlet with the Muskingum—now Tuscaraura—river.

Schoenbrunn, or, to use its original Indian name, Thuppenkunk—"Big Spring"—was built in 1772 by a little company of Christian Indians under the supervision of the intrepid Moravian missionaries, David Zeisberger and John Heckewelder.

With the tragic history of the little town—the many vicissitudes through which it passed during the stormy period covered by the war between the Virginia whites and the Indians, the Revolutionary war and the Border war, with its complete demolition, rebuilding, and re-destruction—this paper has nothing to do. Its scope is limited to a brief account of the beautiful observance of Easter by the sincere and earnest Christians who, more than two centuries ago, made the wilderness ring with the praise of God.

As we pursue our way through the systematically laid out streets of the town, we see evidences of industry, thrift, and cleanliness. We see cosy homes surrounded by gardens and orchards that are bursting into bloom. In the fenced fields that encompass the town, men and women are planting corn or tending cattle. But now the church bell—the first in the great Northwest Territory—peals a solemn call to worship. From the fields, from the more distant sugar camps, and from the houses troop the Indians to the little chapel that stands beside the mission house and the school in the center of the town. Let us follow the devout throng into the sacred edifice, which is constructed of squared timber and measures 36 x 40 feet.

It is Maundy Thursday. We hear the Scripture lesson for the day read and lucidly explained in the Delaware tongue. We are struck by the forcible eloquence of the missionary who preaches to the attentive congregation. The address over, we see penitent men and women coming forward with tears and sobs to seek and receive absolution and re-admittance to the Church "with the laying on of hands." Then we witness the impressive "washing of feet" ceremonial which precedes the celebration of the Lord's Supper.

Good Friday comes and the little church is filled with worshippers who, according to Zeisberger, listen to the story of the Crucifixion "with moved and melted hearts." An occasional sob breaks the absorbed stillness of the congregation. Down many a brown cheek tears are coursing. At the words, "Jesus bowed His Head and gave up the ghost," the whole assembly falls upon its knees and, amid tears and sobs, sings in Delaware one of the beautiful Good Friday hymns translated for the Indians by their beloved "father," David Zeisberger.

What better preparation for Easter can we have than to spend Quiet Sabbath, or Great Sabbath—as Easter Eve was called—with these converted "children of the forest"? The services of the day lead to quiet meditation of the stillness of the grave, of the body of Jesus resting in the tomb, of the benefits which His hallowed presence there has procured for us. An atmosphere of peace, of gratitude and love pervades the little building, and after the benediction a love-feast is enjoyed, to which even the poorest has contributed his mite.

If we would be present at the impressive Easter service, we must arise long before daybreak, with the twittering of the earliest bird. Through the darkness we move to the lighted chapel. We share the joy of the Indians when their pastors greet them with the words: "The Lord is arisen!" Upon our knees we join in the recitation of the Easter liturgy, and in the middle of the liturgy, when the dawn begins to glimmer in the chapel windows, we arise and follow the worshippers to the little graveyard, where the service is concluded and eternal communion prayed for with those who during the year have passed from the life temporal to the life eternal.

Pathetic in the extreme is the fact that these devout Christians were frequently obliged to hold their beautiful services in

the open air while they were being driven from place to place and "hated of all men for His name's sake." Hard, indeed, must be the heart that does not go out in sympathy to the venerable Zeisberger when, in the bitterness of despair, he wrote: "The world which is yet great, and contains land enough, will soon be too small for them, a little handful of believing Indians, who are on this account reviled and despised, of whom the world is not worthy, because they believe in Jesus Christ."

Here is Zeisberger's account of Easter services held in the wilderness a few days after the news of the frightful massacre of Gnadenhuetten reached the missionaries as they journeyed from Sandusky to Detroit.

"March 28 (1782). On Maundy Thursday we were heart and soul in the church, and silently begged a blessing from the Saviour, for here we were with only the world about us, and could not have the Lord's Supper.

"29. We read to-day the story of the passion of our Saviour, who let Himself be put to death for our sins, and by His death has brought back to us everlasting life, with humble and contrite hearts.

"So also on the 31st, Easter morning, we had the Easter litany and at the proper place we prayed for eternal communion with our brethren both on the Muskingum and in Sandusky; but above all with them who on the 7th and 8th of this month perished as martyrs in Gnadenhuetten, the thought of whom goes always to our hearts."

On another journey, Zeisberger wrote while encamped near Cuyahoga:

"Friday, 22 (April, 1791). The whole day has been very windy, and as we are encamped near the lake, on account of the noise and roaring of the waves, we could have no service and had to celebrate Good Friday silently, and silently to think how our Lord and Saviour had suffered and endured in order to win for us salvation and life eternal."

Upon an Easter Day, in Fairfield, Canada, April 8, 1798, Zeisberger records the death of a remarkable member of his church, a Carib woman, who had been adopted by the Monsey Indians and was the wife of Samuel, one of Zeisberger's assistants.

To-day not a vestige of Schoenbrunn remains. The site of the town is occupied by a modern farm. The once "Big Spring" has dwindled away; the little lake has disappeared; the bones of between thirty and forty Christian Indians have been ploughed into the white man's field that was once a consecrated cemetery.

A movement is now on foot to erect a shaft on the site of the school-house that stood near the little chapel in Schoenbrunn.

**"NOW IS CHRIST RISEN."**

**L**HE greatest proof of the resurrection is its power, the effect it has had upon thought and impulse. Nineteen hundred years ago there was a Roman guard standing about a new-made tomb in a rich man's garden. In the city yonder little groups of people with swollen eyes discussed the crushing overthrow of their dearest hopes. Let the curtain fall right there. Roll up the years into centuries, the centuries into millenniums, let the Roman Empire crumble and Charlemagne's dominions fade away, let William the Conqueror, Henry the VIII., Peter the Great, Philip the II., Louis XIV., Frederick the Great, Napoleon Bonaparte, enter and make their exits. Let the new world be born, and the old story of struggle and victory go on until this Easter morning in 1911. What is happening? Why, the whole world is looking into an empty grave! On the wintry steppes of Siberia and in the torrid wilds of Africa, in the majestic shrines of Europe and in the canyons of the Rocky Mountains, in the abandoned temples of India and the icy hovels of Alaska, millions are gathering, gathering around an open grave with songs of rejoicing.

And the resurrection means forgiveness of sin. It means that Christ has made good all His assertions as to His ability to render pardon. Never a sin-buffeted youth, deeply stained with vice; never an aged sinner, self-respect all gone, will dethroned, sick and tired of the fight; never a man or woman, no matter how far fallen into the pit of despair, beset by devils of appetite, ready to end suddenly the uneven conflict—but can be met to-day, this very hour, by this Saviour with the outstretched hand of resurrection power. Take Him, believe Him, rejoice in Him; let Him match your longing with His own exhaustless resources.

"Now is Christ risen from the dead." He is a present possession. Have you assented to the fact, have you appropriated the power of the resurrection? Resurrection is not a future awakening, but a present experience. "If ye then be risen with

Christ, seek those things that are above." The historic resurrection must give place to a personal resurrection, the very present power of the risen Christ! He catches us all up into that life and carries us along over the range of the dead and dying things of our life, sweeping us on evermore to larger power and truer usefulness. Are you risen with Christ? It is impossible to explain Christ's rising from the dead half so well by turning to the record of it in the Bible as by turning to the living record of it in you. No book ever so surely demonstrated Easter as the life of one who is in Christ Jesus. You say you believe in the risen Christ without having it proved to you? Well and good. But there is no such thing as believing it—as Christ would have you believe it—unless you are living it here and now.—*Sunday School Times*.

### EASTER EVEN.

Our Lord's Great Sacrifice at Calvary o'er,  
His Sacred Body lay within the tomb  
Hewn in the rock, and shadowed o'er with gloom.  
Those who had persecuted Him before  
The Crucifixion, saw Him then no more.  
It seemed that dark inevitable doom  
Had ended all; and in that narrow room  
Where never mortal hand should ope the door  
Sorrow and Silence reigned, but with them Peace.  
About the place Angelic Guardians kept  
Watch o'er the Sinless Victim while He slept:  
Did those Celestial Legions see and know  
That His great Soul had gone forth in release  
While waiting for the dawn and Easter glow?

O wondrous Love and Care for sinners all,  
That e'en in death's embrace His Spirit failed  
To rest, after the Agony which nailed  
Body and Soul upon the cross! The call  
Of countless generations since the Fall  
Appealed to Him whose murderers slew and railed  
Against in slaying. As the daylight paled,  
The Incarnate One passed out from sheet and pall,  
Descending to the prison, dark and sad,  
To give unto the hopeless, sorrowing band  
Who'd waited centuries in that mystic land,  
The message glad of pardon, life and peace.  
What joy, what rapture those poor spirits had  
To know that Christ the King would grant release.

This blessed Task fulfilled, God's only Son  
Returned to glorify the House of Clay  
For all eternity. When rose the day  
And dawn of Easter morn, His Mission done  
He rose triumphantly, His Victory won.  
Thenceforth His followers should calmly stay  
Vain fears of death, for Christ did lead the way.  
In calmness and in confidence life's race is run  
For those who hope and trust their risen Lord.  
When golden morning dawns, and shadows flee,  
Those who dwell 'neath His Shadow Him shall see.  
So pray we all for love, and hope, and faith—  
To live and labor all, in sweet accord;  
And share at last Christ's Victory over death.

LUCY L. K. HART.

### EASTER.

Oh, morning bright with heavenly peace,  
So calm, so still, it almost seems  
As if the radiance of God's face  
Were sending forth thy glorious beams.  
Oh, Easter morn, dispel our night!  
With the pure radiance of thy light  
Illume our souls.

Oh, beauteous morn! Pure-born to bear  
That message blest of life and love.  
First spoken gently long ago,  
It now resounds through realms above.  
Oh, wondrous message! thou dost thrill  
Adoring nations. Come and fill  
Our hearts with joy.

Abiding presence of our God!  
Oh, life-inspiring Spirit, blest,  
Live Thou in us; and may we rise  
And find in Thee eternal rest.  
Oh, Risen Christ! Our troubles cease;  
Our souls, transcending earthly peace,  
Now rest in Thee. F. HOBART MILLETT.

### ON EASTER MORN.

Dear Lord, is this some changeling world  
That whispers of Thy step to-day?  
A gentle Voice seems to persuade,  
A strange, new atmosphere to sway—  
Dear Lord, where are the shadows gray?

Two days ago we followed Thee  
And watched Thee bear Thy Cross, until,  
With mockery and bitter jibe,  
And loathsome jest more cruel still,  
They hung Thee high upon the Hill.

Low did we shrink beside the Tree,  
Between the thieves jocosely set;  
The awful dark with myriad arms  
Seems clutching with its fingers yet:  
How can the ribald world forget?

Full silently we bore away  
Thy death-stilled Body at the last;  
And wound Thy Form in spices sweet,  
As though we would perfuse recast  
Thy dear, exquisite, tortured past!

And yesterday we drew aloof,  
In sad acknowledgment and prayer:  
The world lay empty and forlorn—  
No longer were the valleys fair,  
No more did angels crowd the air!

And yet, to-day what change is wrought!  
What exaltation stirs the earth,  
And wrings from it a joyous cry,  
And sweeps away all doubt and dearth,  
And gives Creation second birth?

Ah, Son of Love! can it be Thou  
Who standest in the morning light?  
The angel clear Thy message gave—  
"He is not here!" Nay, e'en the night  
Can fling not now distress or blight!

Ah, surely when Thy Sword shall fall,  
We shall be spared, who watched with Thee!—  
We who have borne within our hearts  
The fruit of that transcendent Tree,  
Whose roots still writhe in Calvary!

Ah, Thou who lovest! what is left  
Within our humble ken to say!—  
And yet the question trembles oft  
Upon our earth-worn lips to-day—  
Dear Lord, where are the shadows gray?

LILLA B. N. WESTON.

### EASTER HYMN.

Christ, our Lord, is risen to-day,  
Christ, the Light, the Life, the Way.  
Hymns of praise then let us sing  
Unto Him our risen King;  
Heavenly hosts with joy prolong  
Our triumphant Easter song.

As when angels came to earth,  
Singing at the Saviour's birth,  
So shall hymns which children sing  
On this day to Christ the King,  
Rising high and ever higher,  
Join at last the heavenly choir.

Light eternal from the grave,  
Showing forth His power to save,  
Unto us to-day He brings—  
Lord of lords and King of kings:  
Christ hath won the victory;  
We forever more are free.

GALE KNOX.

EASTER is the Queen of Days, a high day, "the greatest day in the kalendar." Analyzed, the Church Year, as it originally began with Easter, in all its subsequent evolutions (until reaching final and permanent form, as we know it) groups itself about Easter as its germ. And so it finds at once its culmination and chief expression in the Easter observance; all paths, forward or backward, lead to *He Is Risen*. So we say that the Christian Year finds its ultimate interpretation in Easter.—*Diocesan Record* (Bethlehem).

## Church Kalandar



Apr. 2—Fifth Sunday (Passion) in Lent.  
 " 9—Sixth Sunday (Palm) in Lent.  
 " 10—Monday before Easter.  
 " 11—Tuesday before Easter.  
 " 12—Wednesday before Easter.  
 " 13—Maundy Thursday.  
 " 14—Good Friday.  
 " 15—Saturday, Easter Even.  
 " 16—Easter Day.  
 " 17—Monday in Easter.  
 " 18—Tuesday in Easter.  
 " 23—First Sunday (Low) after Easter.  
 " 25—Tuesday. St. Mark, Evangelist.  
 " 30—Second Sunday after Easter.

## KALENDAR OF COMING EVENTS.

Apr. 18—Conv. Miss. Dist. of Spokane.  
 " 25-28—Meeting of the Church Congress in Washington, D. C.  
 " 26—Conv. Miss. Dist. of Arizona.  
 May 2—Dioc. Conv. South Carolina; Conv. Miss. Dist. of New Mexico.  
 " 2-3—Annual Conference of Church Clubs in Philadelphia.  
 " 3—Dioc. Conv. Alabama, Louisiana, Massachusetts, Washington.  
 " 9—Dioc. Conv. Dallas, Harrisburg, Mississippi, New Jersey, Pennsylvania.  
 " 10—Dioc. Conv. Arkansas, Delaware, Georgia, Tennessee, Texas, Western Massachusetts; Conv. Miss. Dist. of Kearney.  
 " 16—Dioc. Conv. Bethlehem, Kansas City, Long Island, Newark, Rhode Island, Western New York; Conv. Miss. Dist. Western Colorado.  
 " 17—Dioc. Conv. Florida, Los Angeles, Maine, Michigan, Nebraska, North Carolina, Virginia, West Texas.  
 " 18—Dioc. Conv. Maryland.  
 " 19—Dioc. Conv. Southern Ohio; Conv. Miss. Dist. of Eastern Oregon.  
 " 20—Dioc. Conv. East Carolina.  
 " 21—Dioc. Conv. Iowa.  
 " 23—Dioc. Conv. Chicago, Missouri.  
 " 30—Dioc. Conv. Central N. Y., Kentucky, Minnesota, Southern Virginia.

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Rev. C. E. BETTICHER, JR.

## BRAZIL.

Rev. W. M. M. THOMAS.

## CHINA.

## HANKOW:

Rev. AMOS GODDARD of Shasi.  
 Rev. PAUL MASLIN of Wuhu.  
 DEACONESS GERTRUDE STEWART of Hankow.

## SHANGHAI:

DEACONESS T. L. PAINE of Shanghai.

## JAPAN.

## TOKYO:

Rev. R. W. ANDREWS.

## Personal Mention

THE REV. WILLIAM R. AGATE, M.D., will become rector of St. Andrew's Church, Wheeling, W. Va., on May 1st.

THE REV. DR. ALBERT C. BUNN has resigned the rectorship of St. Matthew's Church, Woodhaven, Brooklyn, N. Y., on account of failing health.

THE REV. JOHN COSTELLO, formerly of the diocese of Harrisburg, has taken charge of a large parish in the diocese of Newcastle, Australia, under the Rt. Rev. J. F. Stretch, Lord Bishop of Newcastle. There are in connection with the charge six churches.

THE REV. WILLIAM REID CROSS, formerly of St. Paul's, Evansville, Ind., has become rector of Trinity parish, Houghton, Mich.

THE REV. HERBERT C. DURRANT (Oxon) has entered upon the rectorship of St. George's Church, Leadville, and Grace Church, Buena Vista, Colo.

THE REV. H. H. GILLIES has resigned his connection with St. Paul's Church, Syracuse, N. Y., and has accepted an appointment in Caribou, Maine.

ON Easter Monday, the Rev. GEORGE T. LAWTON assumes the rectorship of St. Andrew's Church, North Minneapolis, Minn., recently made vacant through the serious illness of the Rev. E. J. d'Argent.

THE REV. HENRY LODGE, who has acted as locum tenens at Grace Pro-Cathedral, in Indianapolis, for more than a year, will relinquish his work on Easter Day. The Rev. Prof. CHARLES S. LEWIS of the Western Theological Seminary, having accepted the appointment as the first Dean of the new Cathedral of All Saints, will enter upon his duties September 1st.

THE REV. HENRY H. MORRILL, for over ten years rector of St. Paul's Church, Holyoke, Mass., has tendered his resignation, to take effect May 1st.

THE REV. LUTHER PARDEE, secretary of the diocese of Chicago, has resigned his work at Glencoe, Ill., and should be addressed at 5001 Washington avenue, Chicago.

THE REV. LAURENCE A. A. PITCAITHLEY has become rector of Trinity Church, Trinidad, Colo.

THE REV. FRANCIS A. RANSOM has resigned his curacy at St. James' Church, Buffalo, N. Y., and has accepted Gowanda and Hamburg, diocese of Western New York.

THE REV. FRANCIS PEET WILLES, rector of St. Matthias' Church, Grafton, W. Va., has accepted a call to the diocese of Maryland.

THE ADDRESS of Rev. JOSEPH E. WILLIAMS of Blackfoot, Idaho, will be changed to Clinton, N. C., after April 20th.

THE REV. ALAN PRESSLEY WILSON has been appointed by Bishop Darlington to the charge of Christ Church, Lykens, and the Church of St. Paul of Tarsus, Williamstown, Dauphin county, Pa.

THE REV. HOWARD B. ZIEGLER, late rector of the Church of the Transfiguration, Ironwood, Mich., has accepted a call to a curacy at St. Paul's Chapel, New York City, and will enter on his duties after Easter.

## ORDINATIONS.

## DEACONS.

NEW YORK.—On March 17th, at St. George's Church, New York, the Rev. JULIUS GEORGE SCHULTZ, a former Lutheran minister.

## PRIESTS.

OKLAHOMA.—On Tuesday, March 28th, in Emmanuel church, Shawnee, by the Right. Rev. Theodore Payne Thurston, Bishop of Eastern Oklahoma, acting for the Bishop of the district, the Rev. Roy WINCHELL MAGOUN. The Bishop preached the sermon, and was assisted in the laying-on of hands by the Rev. A. B. Nicholas of Guthrie and the Rev. John Grainger of McAlester.

HARRISBURG.—In St. Paul's church, Harrisburg, on April 3d, by the Bishop of the diocese, the Rev. WILLIAM CHAPMAN CHARLTON. The Rev. Joseph Sheerin was the preacher on the occasion and the candidate was presented by the Ven. Alexander McMillan, Archdeacon of Harrisburg. There were present and assisting the Rev. Messrs. R. A. Sawyer, John Mills Gilbert and E. H. Oxley. Mr. Charlton will continue as rector of Trinity Church, Shamokin, to which he has recently been called.

## DIED.

DUNBAR.—At Johns Hopkins Hospital, Baltimore, Md., April 5, 1911, Rev. GEORGE W. DUNBAR, chaplain U. S. Army (retired), formerly rector of Christ Church, Janesville, Wis.

GOODRICH.—In Starksboro, Vt., on April 1, 1911, in his seventieth year, Mr. F. EUGENE GOODRICH.

HEBB.—In Jeffersonville, Vt., on March 24, 1911, aged 64 years, Mr. WILLIAM HEBB, a native of England, and a member of the Church of England.

MCDERMOTT.—In West Philadelphia, Pa., on March 16th in her 27th year, Mrs. SADIE O. (SALISBURY) McDERMOTT.

PARISH.—In Texarkana, Texas, on March 6th, aged 65 years, Mr. LUKE PARISH of Randolph Center, Vt., a warden for many years of Grace Church, and sheriff of Orange county.

WEICHLIN.—At the home of her son, the Rev. Frank H. Weiclein, in Granite City, Ill., on Sunday, March 19, 1911, MARTHA M. WEICHLIN, in the 74th year of her age. Funeral services in St. Matthew's church, Bloomington, Ill., on Wednesday, March 22d. Burial in the family lot in Evergreen cemetery, Bloomington.

May light perpetual shine upon her.

WRIGHT.—In Burlington, Vt., on April 3, 1911, aged 63 years, Mr. GEORGE S. WRIGHT, formerly of Lowell, Mass.

## MEMORIALS.

RUTH REYNOLDS CLARKSON.

In loving and grateful memory of RUTH REYNOLDS CLARKSON, daughter of the Rev. David Henry and Bertha Reynolds Clarkson, who entered into the Paradise of God April 17, 1907.

## ALICE CAISSON.

In loving memory of ALICE CAISSON, April 18, 1910.

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##### THE YOUNG CHURCHMAN CO.

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## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

## LOTHROP'LEE &amp; SHEPARD CO. Boston.

*Lost on the Trail.* By Pansy, author of *The Browns at Mt. Hermon, Ruth Erskine's Son*, etc. Illustrated by Elizabeth Withington. Price, \$1.50.

St. Dunstan Series. *Camp St. Dunstan.* By Warren L. Eldred. Illustrated by Arthur O. Scott. Price \$1.50.

*Rocky Fork.* By Mary Hartwell Catherwood. Illustrated by Frank T. Merrill. New Edition. Price \$1.25.

Dave Porter Series. *Dave Porter and His Rivals*; or, *The Chums and Foes of Oak Hall*. By Edward Stratemeyer, author of *Dave Porter at Oak Hall*, etc. Price \$1.25.

*What Happened at Quasi, the Story of a Carolina Cruise.* By George Cary Eggleston. Illustrated by H. C. Edwards. Price \$1.50.

*Maisie's Merry Christmas.* By Nina Rhoades, author of *Brisk House Books, Marion's Vacation*, etc. Illustrated by Elizabeth Withington. Price \$1.00

## EDWIN S. GORHAM. New York.

*A Study of the Seven Words From the Cross.* By the Rev. George Williamson Smith, D.D., LL.D., sometime President of Trinity College. Good Friday, 1910.

## CLARENDRON PRESS. Oxford.

*Studies in the Synoptic Problem.* By Members of the University of Oxford. Edited by W. Sanday, D.D., Lady Margaret Professor of Divinity.

## THE MACMILLAN CO. New York.

*The Book of Love.* With an Introduction by Madison Cawein. Drawings by Wladyslaw T. Benda. Price \$1.25 net.

*Truth in Religion, Studies in the Nature of Christian Certainty.* By Dugald Macfadyen, M.A. Price \$1.50 net.

## LONGMANS GREEN &amp; CO. New York.

*The Temple of Life: An Outline of the True Mission of Art.* By Ernest Newlandsmith, author of *The Temple of Art*, etc.

## GENERAL COUNCIL PUBLICATION HOUSE Philadelphia.

*A Brief Study of Christian Science.* By Rev. George W. Sandt, D.D., Editor of the *Lutheran*.

## FRANK B. HOWARD. Poughkeepsie, N. Y.

*The Records of Christ Church, Poughkeepsie, N. Y.* Edited by Helen Wilkinson Reynolds. Published by the Wardens and Vestrymen upon the tenth anniversary of the institution of the rector, the Rev. Alexander Griswold Cummins, A.M., Litt.D.

## CHARLES SCRIBNER'S SONS. New York.

*Biblical Geography and History.* By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. Price \$1.50 net.

## DODD, MEAD &amp; CO. New York.

*The Unknown God.* By B. L. Putnam Weale, author of *Indiscreet Letters from Peking, The Human Cobweb*, etc., etc. Price \$1.35 net.

## PAMPHLETS.

*Socialism, What It Is and How to Get It.* By Oscar Ameringer. [Political Action Co., Brisbane Hall, Milwaukee, Wis. Price 10 cents.]

# The Church at Work

## HANDSOME CHURCH OPENED AT COVINA, CALIF.

ON SUNDAY, March 21st, was held the opening service within the new Church of the Holy Trinity, Covina, Calif. This church is probably one of the most substantially built, and it is certainly one of most beautiful—especially in its interior effect—to be found anywhere on the Pacific side of the continent. It will easily seat 350 persons without crowding, and has plenty of space for wide passage ways. The church stands on a corner lot, so situated as to permit correct orientation. At the junction of the south side and west front rises a massive square tower, built of great blocks of split-faced granite. The west front and the walls of the whole church up as far as the high window sills, are built of the same material. The upper part of the walls consists of heavily timbered framework. Overhead is an open panelled ceiling supported on substantial yet graceful truss beams. The windows are filled with glass of a dull yet pleasing tint that admits the light while subduing the garish day. The choir and chancel and sanctuary are wide, dignified, and lofty—as high as the nave and almost as wide. The edifice has, in a rare degree, a marked individuality of its own. It calls not only for reverence and solemnity, but it also speaks of dignity, eternity, and enduring permanence. This effect the architect has secured by the free yet well judged use of granite in the interior finish and furnishing.

In choir and sanctuary the granite construction is higher than in the nave; and the altar and its reredos are treated as structural parts of the building itself, built up from the same solid foundation. The solid altar, about ten feet in length and of dignified height, has three arched panels on its front, filled in with white marble, bearing gilt monograms; and the mensa and gradine also are of white marble; the centre of the gradine containing a tabernacle. The reredos is divided into three arched panels.

The chancel is marked off from the body of the church by a substantial wall of granite, extending across the building, save for the opening necessary for entrance within the chancel. As parts of this wall on the north side are a prayer desk and a lectern; and on the other side at the angle formed by nave and chancel there is a pulpit, all built of massive blocks.

The first service was one of dedication and

benediction, in which Bishop Johnson set apart and blessed the memorial altar, pulpit, prayer desk, and lectern. The altar is a memorial of Charlotte Dundas Fletcher, wife of the Rev. Alfred Fletcher, rector, a woman greatly beloved. She passed into rest when the project of the new church was taking shape; and the success of the movement is believed to be largely due to her single-

place from Emmanuel church on Tuesday afternoon, April 4th, and was largely attended, a large number of the clergy, vested, and laity of the diocese, besides many from outside the diocese, being present. The service was very simple and impressive. Bishop Murray officiated, assisted by Bishop Randolph of Southern Virginia, Bishop Kinsman of Delaware, and Bishop Lloyd, representing



HOLY TRINITY CHURCH, COVINA, CAL.

hearted and devout advocacy, and to her intercessions in its behalf. The Bishop referred to her most touchingly as "one of the sweetest souls I have ever known." The office of Confirmation followed—eight persons receiving the laying-on of hands. And then the first Eucharist within the new house of God was offered, the music being admirably given by an excellent choir of twenty-four voices.

the Board of Missions, were also present in the sanctuary. The Standing Committee acted as honorary pall-bearers, the active pall-bearers being the vestrymen of the church. The interment was made in Greenmount cemetery, Baltimore.

In his parish Dr. Eccleston was a most devoted, sympathetic, and loving pastor, beloved alike by rich and poor, a strong preacher, a wise administrator, and an inspiring leader, especially in the missionary work of the Church. In the diocese no one stood higher in the estimation both of the clergy and laity. He was a member of the Standing Committee for eighteen years and its president for fifteen years, and had repre-

## THE LATE REV. DR. J. H. ECCLESTON.

THE FUNERAL of the Rev. Dr. James H. Eccleston, rector of Emmanuel Church, Baltimore, Md., an account of whose sudden death was printed in these columns last week, took

sented the diocese in the General Convention since 1886. Although all his life a strong advocate of the Evangelical or "Low Church" view of Church doctrine and polity, he was broad in his sympathies and charitable towards the views of others, and numbered many devoted friends among those of opposite schools of thought in the diocese and the Church. He was the close friend and trusted adviser of Bishop Paret, as well as of Bishop Murray. In the affairs of the Church at large he had been prominent for many years. In the General Convention, his knowledge of canon law, his soundness of judgment and clearness of vision, made him a commanding figure at all its sessions. As a member of the Board of Missions of the Church for some forty years, his services were of pre-eminent value. No one was more faithful in attendance at the meetings of the board, or gave more freely and fully of his time, his services, or his means. The Missionary Bishops and other mission workers throughout the Church always found in him a steadfast sympathizer, helper, and friend. Dr. Eccleston was a man of scholarly tastes and habits, a life-long student, and one of the few clergy who read his Hebrew Bible daily. Although never enjoying robust health, he was, until the very last, a most active and constant worker, whose chief aim seemed to be "to spend and to be spent" for others.

By his will Dr. Eccleston disposed of an estate amounting to over \$150,000. Several large bequests were made to Emmanuel Church, including the sum of \$30,000 to be used for missionary work and a fund for the education of a theological student. After bequests of various sums to the family and servants the residue of the estate is to make a part of the trust fund bequeathed to Emmanuel Church. A codicil directs that \$2,000 be paid to the vestry of St. Andrew's Church, and the additional sum of \$6,000 is likewise given on the condition that it be used within four years to complete the present church fabric.

#### A "DU BOSE REUNION."

A PLAN is on foot to bring all the men who ever attended the classes of the Rev. Dr. William P. Du Bose back to Sewanee during the first week of next August for a "Du Bose Reunion." The Doctor will meet his old students again, renew the old associations, and, in the old class-room at St. Luke's, lecture once more to "his boys," and give them what, in view of his advancing years, will probably be his farewell message. The plan has met with a ready acceptance on the part of all to whom it has been suggested, and from letters already received it looks as if there will be between seventy-five and one hundred of the Doctor's former students at Sewanee for this reunion.

Dr. Du Bose has been an important figure in the Theological department of the university from its organization until his retirement a few years ago, and the influence of not only his teaching but his unique personality has brought a tremendous inspiration to all who have sat under his instruction.

#### CHURCH PROGRESS IN CUBA.

OF THE THREE archdeaconries of Cuba, Havana, Santa Clara, and the Oriente, the latter seems to be making the greatest progress in the way of rural immigration. Large numbers of English-speaking people, Americans, English, and Canadians, are arriving daily, who need and greatly appreciate the ministrations of the Church. Archdeacon Ackley, who lives at Santiago de Cuba, has under his direction some eleven congregations, of which eight are new stations at which work has begun during the present year.

Paso Estancia is a colony of about forty

Canadian fruit growers, many of whom are Church of England people; but the services are attended by Baptists, Methodists, Roman Catholics, and Russian Orthodox members. In the absence of the Archdeacon, lay services are held every Sunday. The fruit company has donated land for a church site, and twenty-four men, giving their labor, in one day cleared off the tropical jungle, so that work may be begun on the chapel at once. The company also gave \$125 towards the building, and the people have raised about \$200, lacking only \$250 for its completion. At present the services are being held in the open air, but on the arrival of the wet season, which is now at hand, a chapel will be necessary.

At Bayete there are about 200 Americans and Swedes. There is a Sunday school every Sunday with an attendance of thirty, and there are monthly services with an attendance of about 40. At Banes are many English people and white Jamaicans; a separate service is held for the officers of the company, and another for the Jamaican negroes, at which latter the attendance is about 100. By the courtesy of the "Friends" we have the use of their chapel. At Preston there is a "company church," and the company also makes a contribution towards the maintenance of the services. Banes and Preston are the two large sugar mills of the United Fruit Co., with the usual English-speaking population, and also many Jamaicans, white and negro, most of whom are members of the Church of England.

Felton is an American colony, with, however, many Jamaicans. There is no Roman Catholic church there. This is the site of the great iron mine, one of the largest in the world, and a resident clergyman would have his hands full in ministering to the needs of the people. At Antilla also there are many Jamaicans and Anglo-Saxons. The services are held in the hotel, with large congregations.

#### NEW CHURCH OCCUPIED IN BALTIMORE.

THE NEW edifice of the Church of the Prince of Peace, Walbrook, Baltimore (the Rev. Henry T. Sharp, rector), was occupied for the first time on the Fifth Sunday in Lent, April 2nd. The building is of granite, and of the Tudor Gothic style of architecture. The main auditorium has a seating capacity of nearly 500, and is finished with an open timbered roof. The woodwork throughout is stained a Flemish brown, which harmonizes with the coloring of the leaded glass windows. The pews and church furniture have been specially designed, and made to match the character of the architecture. This also applies to the fine new organ, the case of which was designed and built to harmonize with the remainder of the woodwork. The choir will be located in either side of the chancel, directly back of the rood screen. Adjoining the chancel is the rector's study. The Sunday school occupies the main portion of the ground floor, connected with which is the Junior department, opening into it by folding doors. Adjoining the main school is the library. Back of this room is a large choir and guild room, with a stairway leading to the chancel. A large, fully-equipped kitchen completes this floor.

#### TO RENOVATE AND IMPROVE BEXLEY HALL.

AMONG THE ALUMNI of Bexley Hall, Kenyon College, Gambier, Ohio, a movement has been inaugurated for the renovation of the seminary building. Bexley Hall, constructed in 1839, the home of the Divinity School, is a three-story building of pure Elizabethan architecture. The working model was sent from England and architectural experts consider it

the most perfect example of Elizabethan Collegiate architecture to be found in the United States. After more than seventy years of constant wear and use the condition of the interior of the hall is both unsightly and unsafe. As the building is rapidly going to ruin, far-reaching renovation is necessary to save the structure. It is proposed properly to strengthen and repair the foundations, refinish the interior, and provide a chapel and recitation rooms at a cost, as nearly as can be estimated, of about \$50,000. Of this sum nearly one-third has already been raised and a committee is at work on the matter of securing subscriptions. Mr. J. Pierpont Morgan has subscribed the last \$7,500 of the amount necessary to complete the \$50,000 and has in addition subscribed \$7,500 on the same terms toward an endowment fund which it is proposed to raise.

#### DEATH OF THE REV. HIRAM STONE.

THE REV. HIRAM STONE, a retired priest of the Church, oldest in years and nearly oldest by ordination of the clergy of the diocese of Connecticut, died at his home in Litchfield, Conn., on Monday, April 3d, in the 87th year of his age. He studied theology in Trinity College, which later passed into the Berkeley Divinity School, and was ordained deacon by Bishop Brownell in Christ Church, Hartford, October 2, 1853. His first parish was that of St. John's Church, Essex, where he was ordained priest by Bishop Williams, November 19, 1854. In 1856 he became the first resident Church clergyman in Kansas, and three years later he was appointed chaplain in the United States army at Fort Leavenworth. After fourteen years in the service, including the whole time of the Civil war, he returned to Connecticut in 1873, becoming rector of St. Paul's Church, Bantam, and Trinity Church, Milton. He served these parishes faithfully for thirty years, retiring from them as *rector emeritus* on All Saints' Day, 1903. Since that time he resided in Litchfield, officiating occasionally as he was able. By the death of the Rev. Dr. John Brainard in November, 1909, Mr. Stone was left the only survivor of the nine men who were reckoned as of the class of 1853 at the Berkeley School. On the roll of the diocese of Connecticut there now remains but one name of a clergyman ordained by Bishop Brownell, the Rev. John T. Huntington of Hartford, whose ordination preceded Mr. Stone's by a little more than a month.

#### PARISH HOUSE FOR SHEBOYGAN, WIS.

THE PRELIMINARY drawings have been made and a building fund has been started, of which about \$6,000 is already pledged, for the erection of a parish building for Grace Church, Sheboygan, Wis. (the Rev. A. Parker Curtis, rector). The edifice, which will adjoin the chancel on the north side, has been carefully planned to conform to the architecture of the church. It will be 69 feet long and 32 feet wide, with a seating capacity for about 350 people. The roof will be open timbered. All the facilities of an up-to-date parish hall will be installed. The basement will be arranged as a play room for boys.

#### PAROCHIAL IMPROVEMENTS IN COLORADO.

NEW LOTS at Ault have been acquired and deeded to the Bishop and Chapter.—AT CASTLE ROCK the church is to have a new chancel of stone, together with a new rood screen, Bishop's chair, and altar, all in memory of that sterling and faithful Churchman, Henry C. Ellis, late churchwarden of Castle Rock.—BYERS is soon to have a new church in place of the one recently destroyed by fire.—LAND HAS been bought for the erection of a new church at Windsor, near Greeley.—A

RECTORY has been purchased for St. Paul's, Central City, and it is hoped that a resident clergyman may soon be appointed. The work at that place is among the oldest in the diocese.—TRINITY CHURCH, Greeley, will be soon in the enjoyment of the new church, erected at a cost of \$20,000, which the congregation hopes to worship in at Easter, although at that time it will not be quite finished.

#### MUNIFICENT BEQUEST TO A BALTIMORE CHURCH.

ST. PAUL'S PARISH, Baltimore, is given a large part of her estate by the will of Miss Susan A. Harwood, who died on March 29th. As the residuary legatee of her sister, the late Mrs. Sarah H. Meredith, Miss Harwood received \$130,672, with the request that it be bequeathed for charitable purposes at her death. Miss Harwood's will gives two-fifths of this residue to the Boys' School of St. Paul's, two-fifths to the Church Home and Infirmary, and one-fifth to be added to the endowment fund of St. Paul's Church. In addition to this, certain valuable ground rents are bequeathed to the Church Home and Infirmary, to the Boys' School of St. Paul's, and to St. Paul's Church, to be used for the endowment fund, for repairing the rectory from time to time, for St. Paul's House, and for the Altar Society, for flowers, and for the care of the altar and its furnishings. All Saints' parish, Calvert county, is given \$1,000 in memory of Miss Harwood's great grandfather.

#### DEATH OF THE REV. GEORGE W. DUNBAR.

THE DEATH occurred at the Johns Hopkins Hospital, Baltimore, Md., on April 5th, of the Rev. GEORGE WARD DUNBAR, chaplain in the United States army (retired). Mr. Dunbar was a graduate of Hobart College, and was ordained to the diaconate in 1860 and to the priesthood the following year by Bishop De Lancey. His first work was at Olean, N. Y., but in 1860 he went to New Berlin, N. Y., and after four years there served the Master successively at Cannon Falls and Mankato, Minn., Tidioute, Pa., and as rector of Christ Church, Janesville, Wis., where he remained from 1873 until 1876, in the latter year assuming the chaplaincy in the army, his retirement on account of age being in 1897.

#### CHURCH OPENED AT NORWAY, MICH.

ST. MARY'S MISSION, Norway, Mich (the Rev. R. W. Nickel, in charge), has just completed a frame and brick veneer church building with seating capacity of about two hundred. The new church was opened for service on Palm Sunday.

#### MEMORIALS, GIFTS, AND BEQUESTS.

TWO GIFTS to St. Paul's Church, Fremont, Ohio, were dedicated by the rector, the Rev. Thomas Jenkins, on Sunday morning, March 19th. One is a memorial crucifix of polished brass, 28 inches high, for the sanctuary, given by the widow and son in memory of Charles Fitch Rice, a member of the parish, who died two years ago. The other gift was a hundred new service books, donated by various members of the congregation within the past three months. These books are a combination of Prayer Book and about 250 hymns with their tunes, as used in Old Trinity, New York.

AT ELDORA, a beautiful spot in the mountains, a piece of land has been given by a Texas lady to the Bishop of Colorado and Chapter, to be used as the Bishop shall designate. As there is a hotel on the grounds which can easily be fitted up it is thought it would make an ideal resting place in the summer for the clergy.—THE BISHOP of Colorado reports a gift of \$1,000 to be used

toward the purchase of a home for Church workers in the city of Denver.—A HANDSOME new altar has been presented by one of the guilds of the Church to St. Paul's Church, Fort Morgan, Colo.

A VERY HANDSOME memorial tablet has recently been placed on the north wall in St. James' church, Marietta, Ga., in memory of Mrs. F. S. Cleveland, who died last autumn, and who was mentioned in THE LIVING CHURCH last August as being the oldest communicant of the Church in point of Confirmation. At the top of the tablet is a maltese cross. The tablet is of Vermont marble.

BY PROVISION in the will of the late Ezra H. Linley, for many years a communicant of St. Peter's Church, St. Louis (the Rev. D. C. Garrett, rector), this parish is remembered by a gift of \$20,000 as the foundation for an endowment. Mr. Linley left \$5,000 to St. Luke's Hospital, and \$2,000 to the Church Orphans' Home.

ST. ELIZABETH'S Guild of St. Mary's mission, Palmer, Mass., has presented the mission with a fine chancel Prayer Book and Hymnal set, in memory of Bishop Vinton. This mission is now under the care of the Rev. T. D. Martin.

A HANDSOME processional cross has just been presented to All Saints' Church, McAlester, Okla., by Dr. and Mrs. Alfred Griffith, in memory of their brother, Henry S. Haslup, late of Washington, D. C.

#### PARISH HOUSE TO BE BUILT AT JAMAICA, L. I.

THE PARISHIONERS of Grace Church, Jamaica, Long Island, have decided to build a modern parish hall at the corner of Flushing avenue and Grove street. The building will be ample and its equipment complete and up-to-date. The cost is estimated at \$45,000. The site is centrally located and conveniently accessible by trolley cars from remoter districts.

#### REV. R. W. ANDREWS AND THE FIFTH DEPARTMENT.

THE REV. R. W. ANDREWS of Tokyo has been assigned to the Fifth Missionary department for an itinerary covering the time from Sunday, April 9th, to Sunday, April 30th, both inclusive. The Rev. John E. Curzon, secretary of the department, has the arrangements in charge; his address is 4731 Beacon street, Chicago.

#### BROOKLYN CHURCH CHANGES ITS NAME.

ST. JOHN'S CHURCH, Parkville, Brooklyn, has changed its name to "The Church of St. John the Baptist, Brooklyn, N. Y." For the past fifty-three years the corporate name has been "St. John's Church, Greenfield." Several other churches in this city are called St. John's, and confusion resulted. There is now but this one church in the diocese of Long Island dedicated to St. John Baptist.

#### THE LATE BISHOP OF NIAGARA, CANADA.

THERE WAS a very large attendance at the funeral service of Bishop Du Moulin, which took place at Christ Church Cathedral, Hamilton, Ontario, April 1st. The service in the church was conducted by Archbishop Hamilton of Ottawa, assisted by the Bishops of Ontario, Huron, Montreal, Algoma, and Toronto. Over one hundred of the clergy and laity of the diocese attended officially. The pall-bearers were selected from among the clergy ordained by the late Bishop. Great crowds of people were admitted to bid farewell while the body of the late Bishop lay in state in the chapel of Christ Church Cathe-

dral, on the morning of the day of the funeral. Among the delegations that attended was one from the Toronto Synod.

The clergy of the diocese of Niagara held a meeting, April 6th, in Hamilton, to consider the appointment of a successor to the late Bishop. Several names were mentioned and the qualifications of suitable candidates discussed. The most favored names came to eight, four from outside. No vote was taken to see if the clergy could unite on one, as the laymen had not yet dealt with the matter. There was a strong feeling that the choice should be made from the clergy in the diocese. The eight whose names were considered were Canon Sutherland, rector of St. Mark's Church, Hamilton; Canon Abbott, rector of Christ Church Cathedral; Archdeacon Forneret, rector of All Saints' Church; Archdeacon Clark, Archdeacon of the diocese; the Rev. Paterson Smyth, St. George's, Montreal; Canon Tucker, St. Paul's, London; Canon Cody, St. Paul's, Toronto; and Dean Bidwell, rector of St. George's, Kingston.

As a result of the death of Bishop Du Moulin, the annual meeting of the diocesan Synod may have to be postponed until the autumn, as the next Bishop must give his approval of the date.

#### DEATH OF THE REV. CHARLES MCL. GRAY.

ON SATURDAY, April 1st, at 5:30 A. M., at the rectory of St. Peter's Church, St. Petersburg, Fla., the Rev. CHARLES MCLVAINE GRAY, brother of the Bishop of the District of Southern Florida, passed quietly away. There were some complications, but the immediate cause of his death was from uremic poisoning. He was born in Waverly, Humphries county, Tenn., October 3, 1849, was educated at the University of the South, and was ordained deacon while at Sewanee in 1872. He was priested in 1874 by Rt. Rev. Charles Todd Quintard, and became rector of Cleveland, Tenn., remaining eight years. In 1882 he assumed the rectorship of Franklin and Spring Hill, Tenn., and then successively had charge in the same capacity of Grace Church, Ocala, Fla. (1893 to 1902), and St. Peter's Church, St. Petersburg, Fla.

On Passion Sunday, April 2d, his nephew celebrated the Holy Eucharist for the family at an early hour, in St. Peter's church. There was a second celebration at 10:30 A. M., the Rev. Easton E. Madeira of Titusville, Pa., being celebrating. At 1 o'clock the body was taken to the church and, with commendatory prayers, placed in the choir, where it remained in state until the burial. There was a steady stream of parishioners and other friends all Sunday afternoon. The Bishop arrived from Key West Sunday afternoon and his son Arthur, the only one of the immediate family who was not at home, arrived from Pittsburgh Monday night. The burial was on Tuesday morning, April 4th, the Rev. W. W. DeHart of Tampa and the Rev. Easton E. Madeira officiating. There was a full vested choir and a wealth of flowers. The body was laid to rest in consecrated ground, in our own Church cemetery, which surrounds the little Church of St. Bartholomew, two and a half miles from St. Petersburg. One of Mr. Gray's chief characteristics was cheerful resignation to the Master's will, and the bereaved family and congregation alike showed his training, for the eternal joy seemed to spring forth from the very depths of temporal sorrow.

#### GROUND BROKEN FOR NEW CHURCH AT PASSAIC, N. J.

ON SATURDAY, April 8th, ground was broken for the new church building for St. George's, Passaic, N. J. The church is to be in the north end of the city and promises to do a good neighborhood work. The Rev. Hugh D. Wilson is the priest in charge.

**PROGRAMME OF THE NATIONAL CONFERENCE OF CHURCH CLUBS.**

THE NINETEENTH annual meeting of the National Conference of Church Clubs of the United States will be held in Philadelphia on May 2d and 3d. The general theme will be "Work of Men in the Church." The following is the programme:

FIRST DAY, TUESDAY, MAY 2d.

8:15 A. M.—Celebration of the Holy Communion at the Church House, Twelfth and Walnut streets.

9:00 A. M.—Breakfast to the delegates as guests of the club in the rooms of the Church Club of Philadelphia.

10:30 A. M.—First session—In assembly room of the Church House; annual address by the president, Mr. Burton Mansfield, of the Church Club of the diocese of Connecticut; appointment of committees.

11:00 A. M.—Address, "The Brotherhood of St. Andrew," Mr. Edward H. Bonsall of Philadelphia, Pa.; discussion.

12:00 M.—Introduction of new business.

12:30 P. M.—Adjournment for lunch in the Church House as guests of the Church Club of Philadelphia.

2:00 P. M.—Report of the committee on Credentials; annual report of the secretary and treasurer, Mr. Charles F. Chase of the Church Club of the diocese of Connecticut.

2:30 P. M.—Address, "Missions," Mr. William F. Cochran, Baltimore, Md.; discussion.

3:30 P. M.—Reports from clubs and discussion; report of committee on Church Club Extension.

4:30 P. M.—Report of the committee to Memorialize the General Convention Concerning an Improved and Enlarged Hymnal, with Suggestions for the Action of the Conference. Mr. Morris Earle, Philadelphia, Pa., secretary of the committee; discussion.

6:30 P. M.—Reception and dinner, by the Church Club of Philadelphia at the Union League.

SECOND DAY, WEDNESDAY, MAY 3d.

9:00 A. M.—Assembly in Church House; opening prayer; reports of committees and election of officers.

9:30 A. M.—Address, "Sunday Schools," Mr. Henry E. Rees, Hartford, Conn.; discussion.

10:30 A. M.—Address, "Social Service," Mr. Frederic C. Morehouse, Milwaukee, Wis.; discussion.

11:30 A. M.—Unfinished business; selection of place of next meeting; installation of officers.

12:00 M.—Adjournment for lunch as guests of the Church Club of Philadelphia, at the Boys' Club. Following lunch and an inspection of the Boys' Club will be an automobile trip to Valley Forge.

Headquarters will be at the rooms of the Church Club of Philadelphia at the Church House, Twelfth and Walnut streets.

**PAROCHIAL MISSIONS.**

THE REV. FATHER POWELL, S.S.J.E., of Boston, Mass., is to conduct a series of special services for Rev. John Rigg in Emmanuel church, New Castle, Del., April 25th to 30th. These special services are to follow up the work of the mission preached in this church last October by the Rev. Henry Bedinger, rector of St. Peter's Church, Salem, Mass.

THE Rt. Rev. W. L. GRAVATT, D.D., held a very successful mission in St. Luke's Church, Wheeling, W. Va. (the Rev. Jacob Brittingham, rector), during the week ending April 1st.

**RECENT BEREAVEMENTS SUSTAINED BY THE CLERGY.**

A DISTRESSING accident to Mrs. Mary E. Beebe, widow of the Rev. Theodore Allen, occurred at Rome, N. Y., on April 4th, when in some manner, early in the morning of the date above mentioned, she upset a lamp and ignited her own clothes. Death resulted in a few hours, from the severe burns on her own person, in an attempt to put out the flames. Her son, a priest of the church, the Rev. A. W. Allen, had been in ill health for a year past, and had spent the winter in the Adirondacks, while his mother wintered in Rome. He had just returned to take up work in the diocese, when the calamity happened. The

funeral was held in Zion church, Rome, and the remains were interred beside those of her husband in Mexico, N. Y.

THE REV. CHARLES W. FORSTER, rector of St. James' Church, Providence, R. I., met with a sad bereavement in the sudden death of his mother, Mrs. Euphemia Forster, who was living temporarily with him. On Thursday evening, April 6th, she attended church, it being the occasion of the Bishop's visitation, and appeared in her usual health. But early the next morning she was seized with paralysis of the heart and died almost immediately. Mrs. Forster is the wife of Mr. John D. Forster of Pictou, N. S., and, besides the rector of St. James', has two children, Dr. J. F. C. Forster of North Adams, Mass., and Mrs. W. J. McCloud of Kingston, Ont.

**TWO NOTABLE CONFIRMATION CLASSES.**

BISHOP KENDRICK made his annual visitation to the Church of the Holy Faith, Santa Fe, N. M., on April 28th. For the past seven months the church has been in charge of the Rev. James Gratton Mythen, whose ministrations have been most thoroughly appreciated, not only by the members of his congregation, but by the people in general. The class confirmed by the Bishop was a large one for the parish, probably the largest ever presented. Of the twenty-three confirmed men and boys predominated. Eight boys were members of the "Boy Scouts," Mr. Mythen having organized the first chapter in the Territory in Santa Fe. The church has been renovated, choir accommodations greatly enlarged, new doors with stained glass transoms placed, and in every way increased activity has been the marked result of Mr. Mythen's energetic work.

BISHOP FUNSTEN returned last week from a visitation in the southeastern portion of Idaho. While at Ross Fork mission, in charge of the Rev. S. W. Creasey, he administered confirmation to a class of sixty-three, of whom sixty-one were Indians.

**"UNION" SERVICES IN SOUTH CAROLINA CHURCH.**

IN CELEBRATION of the Tercentenary of the King James Bible, it is reported that a union service was held at St. Thaddeus' church, Aiken, S. C., on the evening of Sunday, April 9th, when addresses were given by various city ministers on phases of the celebration, the service being read by the rector, the Rev. R. C. Jeter.

**ATLANTA.**

C. K. NELSON, D.D., Bishop.

**Settlement Work Among Cotton Mill Operatives.**

THE MISSION of the Good Shepherd at Unity Mills, La Grange, Ga., laid the cornerstone of its Infirmary and Training School for Christian settlement workers on April 6th. The Bishop of the diocese officiated and the address was delivered by Governor-elect Hoke Smith. At this mission a settlement work is being conducted among thirty-five hundred cotton mill operatives, which endeavors to strengthen the physical, mental, and spiritual life of the people. It is under the direction of the Rev. Henry D. Phillips.

**DELAWARE.**

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

New Parish Paper at Newcastle.

A NEAT eight-page parish paper has been started by the Rev. John Rigg for Immanuel Church, New Castle.

**EASTERN OKLAHOMA.**

T. P. THURSTON, Miss. Bd.

Ex-Methodist Deacon to Start Church Sunday School.

A SUNDAY SCHOOL is soon to be established in Hileyville under the superintendence of Mr. William Chapham, formerly a Methodist deacon.

**HARRISBURG.**

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Church to be Taken from Philipsburg to Altoona.

THE ANCIENT and historic St. Paul's church, Philipsburg, has been carefully taken down preparatory to being removed to Juniata, a suburb of Altoona, where it will be rebuilt and used. A mission was established in Juniata several years ago, which up to the present has been without a permanent home. This excellent opportunity solves the question both as to what to do with the old church at Philipsburg and how to secure a church building for Juniata.

**IDAHO.**

JAMES B. FUNSTEN, D.D., Miss. Bd.

Church Being Built at Bruneau—Work of the Cathedral Men's Club.

A CHURCH is being erected at Bruneau. It is possible that church buildings will also be erected at several points in northern Idaho, for which part of the diocese the Bishop left for a visitation on March 30th.

IN BORSE, the Men's Club of St. Michael's Cathedral has been doing active work all winter in the interest of the church. They hope to raise \$3,500 for the Easter offering, from which the apportionment will first be paid; then a new and much needed heating apparatus for the Cathedral will be installed. The mission pledge will be met and the balance applied to the mortgage debt and interest.

**KANSAS CITY.**

Lenten Services at St. Joseph.

A SERIES of Thursday afternoon services in Christ Church, St. Joseph (the Rev. Edward Henry Eckel, rector), at which sermons have been preached by visiting clergy from Kansas City, have been remarkable for the large congregations and the hearty participation of the people. The Lenten preachers have been as follows: March 2nd, the Rev.

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Julius A. Schaad; 9th, the Rev. Arthur M. Griffin; 16th, the Rev. Carl R. Taylor; 23d, the Rev. J. Stewart-Smith; 30th, the Rev. Robert Nelson Spencer; April 6th, the Rev. Cyrus T. Brady, LL.D., 13th, the Rev. J. D. Ritchey, D.D.

**LONG ISLAND.**  
FREDERICK BURGESS, D.D., Bishop.

Resignation of the Rev. Dr. A. C. Bunn and the Rev. Charles H. Webb—Brooklyn Men Improve Church Grounds.

THE REV. DR. A. C. BUNN, rector of St. Matthew's Church, Woodhaven, has resigned on account of failing health, and has gone to Southern Pines, N. C., for a change of climate. Dr. Bunn was for thirteen years actively engaged in the Church Charity Foundation work in Brooklyn. His resignation from St. Matthew's was accepted with much regret.

THE REV. CHARLES HENRY WEBB has formally resigned the rectorship of the Church of the Redeemer, Astoria, in order to accept the position of general missionary for Brooklyn. He has served the Astoria parish for nine years with much success in spiritual and material matters. Two years ago he declined an election as Archdeacon in the diocese because of debt on the rectory. The entire parish indebtedness has been practically liquidated in this period.

AT THE suggestion of the rector, the Rev. R. N. Merriman, members of the Men's League of St. Stephen's Church, Jefferson avenue, Brooklyn, began work on Saturday afternoon, April 1st, in improving the church grounds. The vacant and unimproved lot is on the corner of the two avenues, and measures 175 feet by 100 feet. Already there is considerable evidence of the active interest of the men in the parish and their work in spare hours.

**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.

Bishop Kinsolving Tells of the Work in Brazil—Senior B. S. A. Chapter Formed in Houma.

THE BISHOP of Southern Brazil, speaking in Christ Church Cathedral, New Orleans, on March 24th, described with vivid eloquence the conditions, problems, and progress of the work in Southern Brazil. He brought out specially the fact that the Brazilian Church is training up its own native clergy, mentioning that out of twenty-one clergy on his staff, seventeen were native Brazilians.

A SENIOR CHAPTER of the Brotherhood of St. Andrew completed its preliminary organization on Monday night, March 27th, in St. Matthew's church, Houma. The formation of the senior chapter is a result of two visits paid to Houma, last year and this year, by B. F. Finney, the southern field secretary of the Brotherhood.

**LOS ANGELES.**  
JOS. H. JOHNSON, D.D., Bishop.

Prayers for Christian Unity.

THE BISHOP has issued a little leaflet with several special prayers for Christian unity to be used often in preparation for the great world's conference on Faith and Order.

**MARYLAND.**

JOHN G. MURRAY, D.D., Bishop.

Quiet Day for Churchwomen—Brotherhood Work—Death of Miss Susan A. Harwood—Notes.

A QUIET DAY for Churchwomen of the diocese, conducted by the Rev. Herbert Parrish, rector of St. Luke's Church, was held on Friday, March 31st, at Emmanuel Church, Baltimore. The services began with a celebration of the Holy Communion at 10:30 A. M., Bishop Murray officiating. The offerings were given to St. Hilda's School, Wu-

chang, China. There were four thoughtful and stimulating addresses given on "The Ideal Life," "The Life of Love," "The Life of Endurance," and "The Life of Fidelity."

THE BALTIMORE Local Assembly, B. S. A., met in the parish hall of Memorial Church on the evening of April 4th. Reports were made by members of the Hospital and Jail Committee, and helpful addresses were made on the subject of "Christian Unity," by the Rev. Herbert Parrish, rector of St. Luke's Church, and Mr. George R. Gaither.

MISS SUSAN A. HARWOOD died at her residence in Baltimore on March 29th. She was the daughter of the late Judge James Harwood, and was a most devoted Churchwoman, for many years a member and faithful worker in St. Paul's parish, being at the time of her death president of the Altar Society, the Vestment Society and the Embroidery Guild of that church. The funeral was held at St. Paul's church on March 31st, the Rev. Dr.

J. S. B. Hodges, *rector emeritus*, officiating, assisted by the Rev. A. B. Kinsolving, D.D., the rector.

THE MEMBERS of St. David's Church Club of Roland Park held a smoker on the evening of Tuesday, April 5th, the feature of the evening being the address of the president of the club, Mr. Lincoln C. Cummings.

**MASSACHUSETTS.**

WM. LAWRENCE, D.D., LL.D., Bishop.

Various Items of General and Personal News.

THE REV. THOMAS J. CROSBY, rector of St. Luke's Church, Malden, has received a call from Christ Church, Tyler, Tex., to become its rector. Mr. Crosby is thirty-nine years of age and was educated at the University of Texas, the University of the South, the General Theological Seminary, and at Oxford, England. He was ordained in New York City in 1895 and celebrated his first Eucharist in



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the Tyler, Tex., church, whose vestry now calls him to its rectorship. Before coming to Malden four years ago he was rector in Alabama and New York.

JOHN H. ROBINETTE, a senior at the Episcopal Theological School, who is to be ordained a deacon in June, has been invited to assume charge of Trinity Church, Woburn, from which the Rev. William H. Osmond has lately resigned to go to Marlboro. Mr. Robinette has been in charge of the mission at Stoneham for some time, and has been doing most effective work.

BY AN arrangement upon which Archdeacon Babcock has been at work for some time, every parish and mission in the diocese will have at least one celebration of the Holy Communion on Easter Day. In view of the fact that a number of the clergy are away, mostly on sick leave, it has been no easy matter to bring this arrangement about.

THE REV. HERBERT W. BARKER, who resigned from St. Luke's Church, Chelsea, some months ago, has been in charge of Grace Church, Medford, since the Rev. Frank I. Paradise has been away. Mr. Paradise, owing to a breakdown in his health, has been obliged to go abroad.

CHURCH PEOPLE are interested in an exhibit of Bibles that is being held at the Boston public library as a recognition of the tercentennial of the Authorized Version of the English Bible in 1611. The collection, which numbers sixty-four volumes, includes rare specimens in English, French, German, Greek, Hebrew, Latin, and Polyglot.

DR. HUBERT CARLETON of the Brotherhood of St. Andrew, and the Rev. Frederick B. Richards, a Congregational minister of South Boston, were the guests of the Massachusetts Clerical Association at its monthly luncheon on April 3d. The general theme considered was "Coöperation." Dr. Carleton discussed the question from the point of view of "Men and Religion," and Mr. Richards talked of "Federation of Churches in Greater Boston."

BISHOP LAWRENCE has just finished a very helpful series of noon discourses at St. Paul's Church, Boston, and the services were largely attended. Dr. Rousmaniere, the rector of the parish, has decided to have a service on the evening of Easter Day, the same as last year, which will consist of Easter carols and an address.

ON EASTER SUNDAY it is hoped that the parishioners of the Church of the Advent, Boston, will be able to possess copies of a handsomely illustrated volume or catalogue of the memorials and gifts which have been made to the Church of the Advent. This catalogue has been made possible by the generosity of a few friends.

#### MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Death of a Faithful Sexton—The Noon Day Meetings in the See City.

THE SEXTON of St. Paul's Church, Milwaukee, for the past forty-seven years, Morgan Percy Williams, known and beloved by hundreds of Milwaukeeans as Percy Williams, died on Friday at his home, 737 Jefferson street, after a two weeks' illness. He was 86 years of age. He was born in Kent county, England, in 1825, coming to America with his parents when he was 11 years of age. In 1865 he became sexton of St. Paul's. From then up to the time of his last illness he was active in his duties without interruption of continuous service. Mr. Williams came from a long line of English church sextons, dating back to more than three centuries ago. His sons are maintaining the family traditions. Mr. Williams is also survived by his wife and two daughters. Funeral services were held

on Monday afternoon in St. Paul's church, the Rev. Holmes Whitmore, the rector, officiating. Interment will be in Forest Home cemetery.

THE SPEAKERS at the noonday meetings held at the Shubert Theater, Milwaukee, during the two first days of Holy Week were the Rev. E. F. Mathison of Oak Park, Ill., and the Rev. B. Talbot Rogers of Fond du Lac. The speakers for the remainder of the week will be the Rev. F. C. Sherman of Chicago, the Rev. Frederick Edwards, and the Rev. C. H. Linley of Milwaukee, the series to be concluded by Bishop Webb on Saturday.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Date of Diocesan Convention Changed—Newsboys' Club Rooms Opened in St. Paul—Other Items.

OWING to the fact that Ascension Day falls on May 25th, the Bishop has changed the date of the annual council of the diocese, which was scheduled to meet in Winona, from May 24th-25th, to one week later, May 30th-31st.

THE NEW club rooms of the Newsboys' Home Association in St. Paul were formally opened on Tuesday, April 4th. Governor Eberhart and the Rev. F. G. Budlong were among the speakers. This association, which was recently incorporated, has for its president the Rev. F. G. Budlong.

THE REV. I. P. JOHNSON of Gethsemane Church, Minneapolis, leaves in June for a two months' European trip.

THE STUDY of missions from an interdenominational point of view will be the chief feature of the Minnetonka Summer School of Missions to be held from June 14th to 20th.

#### REASONED IT OUT

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A man does not count as wasted the time he spends in thinking over his business, but he seems loth to give the same sort of careful attention to himself and to his health. And yet his business would be worth little without good health to care for it. A business man tells how he did himself good by carefully thinking over his physical condition, investigating to find out what was needed, and then changing to the right food.

"For some years I had been bothered a great deal after meals. My food seemed to lay like lead in my stomach, producing heaviness and dullness and sometimes positive pain. Of course this rendered me more or less unfit for business, and I made up my mind that something would have to be done.

"Reflection led me to the conclusion that over-eating, filling the stomach with indigestible food, was responsible for many of the ills that human flesh endures, and that I was punishing myself in that way—that was what was making me so dull, heavy and uncomfortable, and unfit for business after meals. I concluded to try Grape-Nuts food to see what it could do for me.

"I have been using it for some months now, and am glad to say that I do not suffer any longer after meals; my food seems to assimilate easily and perfectly, and to do the work for which it was intended.

"I have regained my normal weight, and find that business is a pleasure once more—can take more interest in it, and my mind is clearer and more alert."

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## THE LIVING CHURCH

## WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Death of Mrs. Ezra Jones.

midway between the Twin Cities of Minneapolis and St. Paul. The president, who is a Churchwoman, and to whom requests for information should be addressed, is Mrs. J. H. Mills, 5 East Twenty-fifth street, Minneapolis, Minn.

## NEWARK.

EDWIN S. LINES, D.D., Bishop.

Two Parishes that Support Their Own Missionaries—Personal Mention.

ST. PETER'S CHURCH, Morristown, N. J., now carries an extra-diocesan missionary on its clergy list. This parish, through the efforts of the Rev. P. F. Sturges, the rector, has arranged to contribute to the support of Archdeacon Stuck, working in the missionary district of Alaska.—ANOTHER parish in this diocese, St. John's Church, Jersey City (Rev. George D. Hadley, rector), has a like arrangement. The people contribute regularly to the support of the Rev. William J. Cuthbert, missionary at Kyoto, Japan. His name and address appear on the clergy staff in the parish paper (*St. John's Bulletin*), and communications from the foreign missionary frequently appear in its columns.

THE REV. DR. GEORGE BENNITT, rector of Grace Church, Jersey City, now away on sick leave, is resting quietly in Atlantic City, N. J. From the nature of his malady it will be some time before he can resume parish work. At present the parish is in charge of the Rev. Pelham St. George Bissell of the diocese of Long Island.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

News of the Church of the Heavenly Rest, Plainfield.

ON THE EVENING of Passion Sunday the Bishop visited the Church of the Heavenly Rest, Plainfield, and consecrated a new pulpit, the gift of the rector (the Rev. Cortlandt H. Mallory) in memory of his father, the late Henry Mallory. The pulpit is of butternut wood, hand carved, of Gothic design. Fourteen persons were confirmed, and two Roman Catholics were formally received into the Church without confirmation. The parish has recently acquired a lot, 43 feet front, for a rectory, adjoining the church; and it is hoped the building of the house will be begun this summer. The neighborhood is growing rapidly in population and the prospects are good for a strong parish.

## SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Miss G. J. Baker to Be Principal of the Standing Rock Indian School.

AT THE request of the Bishop of the diocese, Miss Gertrude J. Baker, now in the New York Training School for Deaconesses, has been appointed by the Board of Missions as principal of St. Elizabeth's School for Indian boys and girls, Standing Rock Reserve. Mr. J. L. Ricker, principal for the past four years, resigned, to take effect April 1st. He has done faithful and devoted work. Miss Baker will take up her new duties early in July. Until then the Rev. Elias Wilson has volunteered to take charge as acting principal. Bishop Johnson has just returned from a visit to Standing Rock Reserve and reports the school in excellent condition.

## WESTERN MASSACHUSETTS.

Episcopal Visitation.

THE Bishop of Rhode Island has taken a few of the appointments for visitations that had been made by the late Bishop Vinton; and the Bishop of Vermont has made several appointments for visitations in the convocation of Worcester.

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## WYOMING.

N. S. THOMAS, D.D., Miss. Bp.  
Diocesan Notes.

TWO OF THE stations under the Rev. E. Ashley Gerhard, Newcastle and Gilette, have paid their apportionment in full, and Cambria will shortly do so. Special children's services are being held during Lent, with addresses on "The Children of the Bible," and at the mid-week services, "The Living Facts of Religion" furnish the topics.

## CANADA.

Parochial Missions and Other Churchly Activities in the Dominion.

## Diocese of Ottawa.

THE MISSION carried on in Christ Church Cathedral, Ottawa, by the Rev. W. Guy Pearse, a member of the Community of the Resurrection, whose headquarters are at Mirfield, England, has been very impressive and well attended. There was a service for men on the afternoon of April 2d, which was much appreciated.—THE TABLET in Grace church, Ottawa, erected to the memory of Mrs. Perley, was unveiled by Archbishop Hamilton, assisted by the rector of the church.—ONE OF the speakers already promised for the Brotherhood Conference for eastern Ontario, to be held at Smith's Falls next October, is the Bishop of Nova Scotia.

## Diocese of Montreal.

THE MISSION which was concluded April 4th in the parish of St. John the Evangelist, Montreal, was very well attended, and must have made a deep impression. There was a very solemn service in the evening on the 30th, when all present were invited to renew their baptismal vows. A large number did so, going up to the chancel to receive their cards, which were brought back to the missionaries the following day. It is thirty years since there has been a mission in the parish. The missionaries, Fathers Frere and Seyzenger, of the Community of the Resurrection, have spoken in favor of establishing a branch of the Community either in Montreal or the neighborhood. If two or three Canadian men would go back to Mirfield to take the three years' training there, the Community would do its best to enable them at the close of the time to form a religious community in Canada. At a meeting in St. John's schoolroom, the rector, the Rev. Arthur French, declared that the gathering augured well for the community project.—THE TRAVELLING secretary of the St. Andrew's Brotherhood, Mr. J. A. Birmingham, was busy in Montreal the last week in March addressing gatherings in the city parishes. He addressed the congregation of St. James the Apostle at the 11 o'clock service on Sunday morning, April 2d. The result of his visit to Montreal will, it is thought, be the formation of several new chapters.

## Diocese of Ontario.

THERE HAVE been great improvements lately made in Trinity church, Concession, including a new altar and other interior furnishings.—THE Very Rev. Dr. BIDWELL of St. George's, Kingston, has declined the offer made him of a living in England.

## Diocese of Quebec.

A GREAT MANY improvements have been carried out in St. Andrew's Church, New Carlisle. Amongst the gifts for the interior furnishing are brass altar cross and lectern, also a solid silver communion set.—BISHOP FARRAR conducted a Quiet Day at Lennoxville April 6th in the college.—LETTERS from Bishop Dunn, now with his family on a trip to the Holy Land, speak of the benefit he is deriving from it. He hopes to return to Quebec by the end of April.

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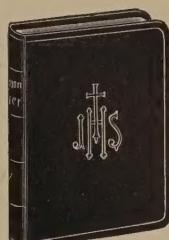
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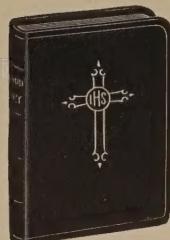
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